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SCRIPTURE KEY

TO THE
EVANGELISTS,
The ACTS of the APOSTLES,
The EPISTLE to the ROMANS,
GALATIANS, EPHESIANS,
COLOSSIANS, and HEBREWS.

In a Method hitherto unattempted.

CONTAINING,
A connected Thread of the Ministry of Christ and the
Apostles in the Plantation of the Gospel.

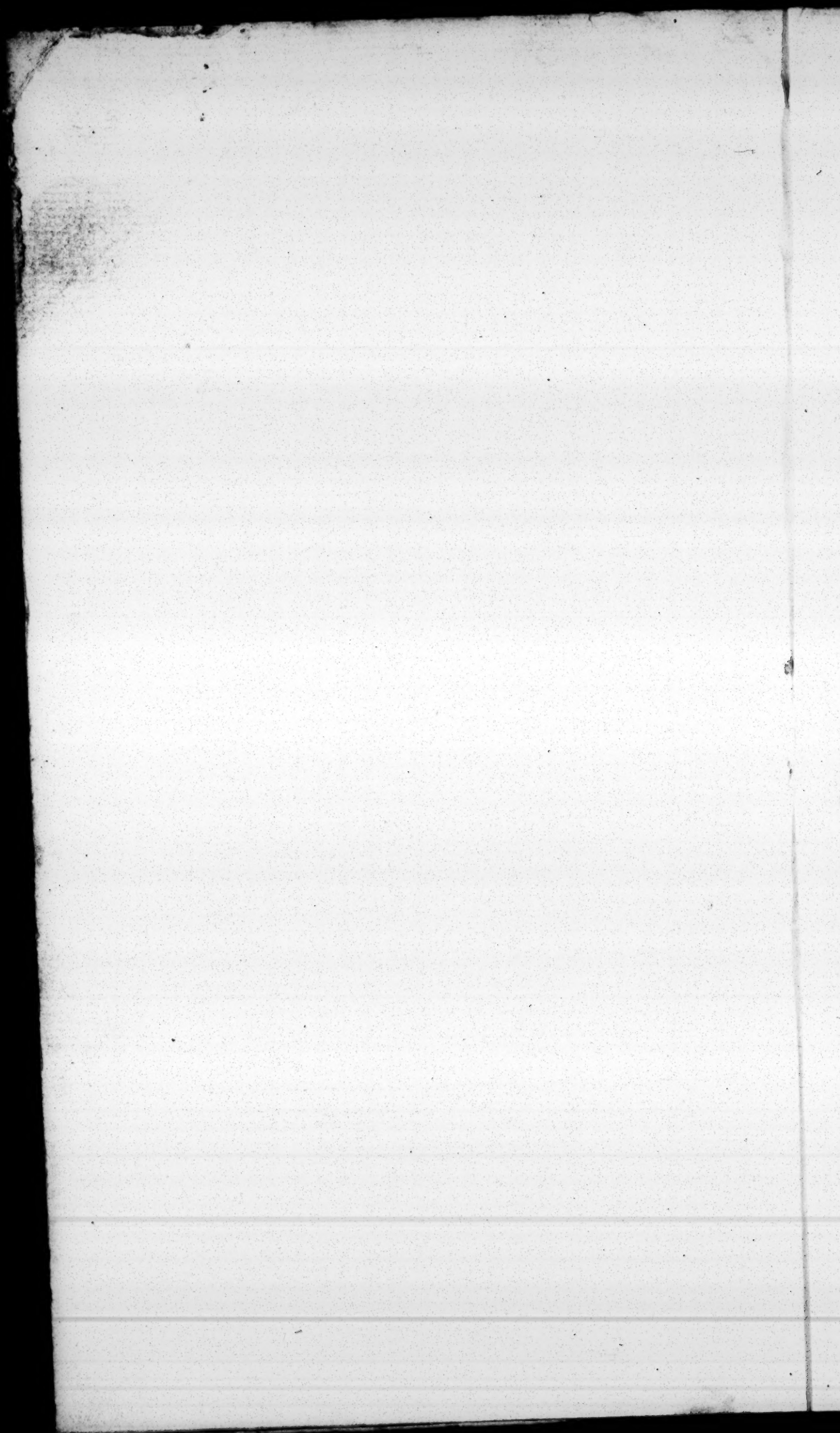
IN WHICH IS STATED,
The Opinion the Jews, particularly the Scribes and
Pharisees, had of Christ, which led them to converse
with him, and he with them; from whence arose the
leading Causes of their Behaviour to him in his
Ministry, and at his Trial and Crucifixion.

The Proofs that Jesus and the Apostles gave that he
is the Christ, and of his Resurrection.

A L S O,
The original Cause of the Difference of Opinion
amongst the Jews and Gentiles, which arose upon
the latter being received into the Kingdom of the
Messiah; *i. e.* Whether they ought to obey the Law
of Moses, to be saved, or not, with the Arguments
urged by the Apostles, particularly Paul, in the Ne-
gative.

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INTRODUCTION.

THE Evangelists contain the history of our Saviour's life; particularly from the commencement of his ministry to his death. The principal parts of which history, include the occasional conversation the Jews, but particularly the scribes and Pharisees, had with him, and he with them. To understand, therefore, clearly, the view they had in conversing together, it seems absolutely requisite to be well acquainted with what gave rise to their conversing with Jesus.

To which purpose let it be observed, that, from the Evangelists, it seems very plain, the opinion which many of the Jews had of the Messiah, was that of a temporal prince, and who was to sit upon the throne of his progenitor David, and reign over the house of Israel, and deliver them from all their enemies.

John

John the Baptist's preaching the kingdom of God was at hand, and coming, probably interpreted by them to be the kingdom they looked for, led them to ask him whether he was the Christ, who answered, No, but withal informed them, he was the forerunner of him that was to come after him, and that he was at hand ; and afterwards shewed Jesus to the people, telling them, he was the Son of God.

At the appearance of Jesus among them, who also preached the kingdom of heaven was at hand, it seems probable many expected he would ascend the throne of his father David. But he not even attempting this, by any thing he said or acted in the beginning of his ministry, they afterwards asked him to shew them a sign from heaven ; that is to say, a sign that might convince them he intended to take upon himself the reins of government. For as to the signs he wrought in proof of his being sent of God, they considered them
not

A
PREFARATORY DISCOURSE
TO THE
R E A D E R :

In which is stated the opinion the Jews had
of JOHN BAPTIST and CHRIST.

IN the Evangelists it appears, the Jews were divided in their opinion concerning Jesus; *i. e.* whether he was the Christ, or not; founded principally upon their differing in opinion about the prophecies foretelling the Messiah, both as to the tribe and family he was to arise from, and the place where he was to be born: Some were of opinion he would be born of the tribe of Juda, and of the family of David. These called Jesus the son of David.

These particulars concerning the Messiah, even the latter, some persons looked upon so characteristic of him, that they did not admit Jesus to be the person, because they believed he was born at Nazareth, and not at Bethlehem. Others did not believe either of the foregoing particulars to be characteristic

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teristic of the Messiah, and therefore supposed he might come even of the tribe of Levi, and of the family of Aaron.

This appears from the question even some of the priests and Levites asked John Baptist, who was of that tribe and family, *i. e.* Whether he was the Christ?

There were some persons who believed, that when the Messiah came, no man should know whence he was, *i. e.* his parentage, or the place of his birth; nor, consequently, the tribe or family out of which he was to arise.

The Jews differing from each other in the fore-mentioned particulars concerning Jesus, whether he was the Messiah or not, must certainly create not only disputes among them concerning him, but to some of them be causes why they did not believe him to be the Messiah, as not answering in those particulars which they judged were characteristic of the Messiah.

When Jesus entered upon his ministry, there seem to be but few, if any, of the Jews, who knew where he was born, as was just now observed.

This will appear in the following observations. It is certain, those had no knowledge of it, who thought he was Jeremiah, or one of the old prophets risen from the dead.

That many of the Jews believed Jesus was the son, *i. e.* a descendant, of David, is
very

very certain from the Evangelists. Others, it seems, were induced to believe in him from the works they saw him perform, and not from any circumstantial proofs of his being the Messiah arising from the tribe, &c. out of which he was to arise, or the place of his nativity.

In the sixth month (after the angel had visited Zacharias and Elizabeth) the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David.

The angel said to her, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."^a

Zacharius, speaking of Jesus, saith,—
"Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, in the house of his servant David, as he spake by the mouth of his holy prophets since the world began."^b

"All (the Jews) went to be taxed, every one to his own city. And Joseph also went

^a Luke i. 26, 27—32, 33. ^b v. 69, 70.

from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed, with Mary his wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son.^c

The angels, at the birth of Jesus, said to the shepherds,—“ Fear not, for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.^d” After the angels departed from them, the shepherds said one to another, “ Let us go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe, lying in a manger. And when they had seen it, they made known abroad the saying which was told them (by the angels) concerning the child. And all they that heard it, wondered at those things that were told them by the shepherds.”

From this relation it is plain, that some persons at Bethlehem, and in its neighbourhood, were made acquainted with the nativity of Jesus, and that he was the son or

^c Luke ii. 3—7. ^d v. 10, 11. ^e v. 15—18.

descendant

descendant of David; but as Joseph and Mary were strangers there, and soon removed from thence a great way off, it is very probable that even many of those very persons did not retain a remembrance of him, declared to be Christ the Lord, or of his parentage.

Agreeable to the foregoing predictions concerning the tribe, &c. out of which the Messiah was to be born, it is said, when Herod heard what the wise men observed, enquiring after the birth of him that was born King of the Jews, he was not only troubled at it, but sent and “gathered all the chief priests and scribes of the people together, and demanded of them where Christ (*i. e.* the King of the Jews) should be born.^f”

They being the expounders of the scripture, and from those writings believing that he was to arise out of the tribe of Judah, and from the family of David, and be born at Bethlehem, the city of David, said unto him, “In Bethlehem of Judea: for thus it is written by the prophet: (Micah v. 2.) And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel.^g” See Matt. xxii. 41, 42, 43.

^f Matt. ii. 1—4. ^g v. 5, 6.

That many of the Jews believed Jesus was the son, *i. e.* a descendant of David, is plain from the following passages ; but it does not appear whether they knew the place of his birth.

Upon Jesus's curing a man possessed with a devil, and giving him sight and hearing, it is said, " And all the people were amazed, and said, Is not this the son of David ?" So likewise upon his riding to Jerusalem, " The multitudes that went before, and that followed after, cried, saying, Hosanna to the son of David.—See Matt. xii. 22, 23. xxi. 9. Mark x. 47, 48.

How long Joseph and Mary, with the child Jesus, continued at Bethlehem after his birth, does not appear very plain from the Evangelists ; but it could not be long, according to the relation they give of the conduct of Herod towards the infants there, whom he ordered to be slain at two years old and under.

Concerning that affair, as affecting Jesus, we are told, that " when the wise men were departed from Joseph and Mary, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed

departed into Egypt: and was there until the death of Herod.^h

“ But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth.ⁱ” That this was the place of Joseph's residence, appears from Luke i. 26, 27. ii. 51. iv. 16. Jesus therefore is called Jesus of Nazareth, Matt. xxi. 11. Also he calls himself Jesus of Nazareth, John xviii. 5.

From the short time that Joseph and Mary, with the child Jesus, continued at Bethlehem, till they returned again to Nazareth, the place of their residence, it seems probable that the generality of the Jews were not acquainted with the place where Jesus was born, and that even those who were informed, lost the remembrance of it when he began to preach. And it is probable many of those who did know it, were,

^h Matt. ii. 13—15. ⁱ v. 19—23.

in the course of about thirty years, dead ; and, therefore, that there were but very few who remembered it. Consequently, those who believed he was to be born at Bethlehem, &c. and yet knew not that was the place of his nativity, were not acquainted with one of the circumstantial proofs of his being the Messiah, as we have already seen, and which may further appear.

Nathaniel, as well as many other of the Jews, believed Jesus was born at Nazareth in Galilee, and not at Bethlehem, the place where he expected the Messiah to be born. For when Philip said to him, " We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph," he immediately replies, " Can there any good thing come out of Nazareth ?" *i. e.* can the Messiah be born at Nazareth in Galilee, seeing the prophets expressly declare, he is to be born at Bethlehem in Judea ? It cannot be. He therefore looked upon the birth of the Messiah at Bethlehem to be characteristic of him, and consequently did not immediately admit that Jesus was the person, as he made no doubt but he was born at Nazareth.

Some of the Jews at Jerusalem, likewise, were of the same opinion for disputing together concerning Jesus, when he was present, whether he was the Christ or not ? They said, " Shall Christ come out of Galilee ?

lilee? This surely cannot be, if we believe the writings of the prophets foretelling his coming: For hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was."

It is plain that these persons also believed, that to be born at Bethlehem was as characteristic of the Messiah, as to be of the seed of David, and therefore did not admit that Jesus was the Messiah, supposing, as Nathaniel did, he was born at Nazareth. They, as well as Nathaniel, therefore, had not been informed that Jesus was born at Bethlehem, and only brought up at Nazareth.

As to the former persons, it is plain they believed the Messiah, when he came, should be of the seed of David. Whether they knew that Jesus was of that family, does not fully appear. I think it rather probable they did not know what tribe or family he was of; at least, they do not acknowledge him to be of the seed of David. Perhaps this may more fully appear afterwards.

From the foregoing passages, and others which may be cited, it is plain, that many, perhaps the greatest part of the Jews, did not know that Jesus was born at Bethlehem, and therefore were ignorant of one of those proofs relating to him as the Messiah.

Probably, one end to be answered in the all-wise disposal of Providence, was nearly the same with that of our Saviour's conduct,
in

in not telling the people plainly he was the Christ; disclosing this to two persons only, who were not likely to improve the knowledge of it among the people, to take him, and make him a king, as once they attempted. John vi. 14, 15.

Perhaps it may be said, it is not very probable the place of his birth should so very generally be unknown amongst the Jews, as I have supposed, since there were some very extraordinary providential circumstances attending it, as mentioned by the sacred historians. That is very true, there were so; but things even of that kind are soon effaced out of persons minds, if they are not succeeded by some farther manifestations, which was not the case, as it related to Jesus. Besides, his very short stay at Bethlehem, and removal to Nazareth, which was a great distance from it, had also a considerable tendency to cause those circumstances not to be remembered by those living when Jesus began his ministry. As to the reasons why Jesus did not inform those who disputed together concerning his nativity where he was born, and thereby give them that proof of his being the Messiah which they had not, but seem to need, to satisfy them he was the person, we cannot with certainty account for, unless that which has just been hinted at shall be thought to be one, if not the principal, reason.

After the Jews had disputed together, whether Jesus was the Christ, or not, without

out determining the point amongst themselves, Nicodemus, with much candour and justice, pleaded the cause of Jesus with the Pharisees, who were censuring their officers for not bringing Jesus to them, saying, "Doth our law judge any man before it hear him, and know what he doth?" They answered and said unto him, "Art thou of Galilee? Search and look: for out of Galilee ariseth no prophet." These persons, as well as those mentioned above, believed Jesus was born at Nazareth, and not at Bethlehem; and they therefore concluded he could not be the Messiah, supposing a capital part of the proof of it failed.

That many of the Jews did not know that Jesus was of the family of David, nor the place of his birth, is highly probable from the following passages, because Jeremiah and John the Baptist were of the tribe of Levi and of the family of Aaron, if the other persons there referred to were not.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets; or one of the old prophets is risen again.^k"

"Now Herod the tetrarch heard of all that was done by Jesus: and he was per-

^k Matt. xvi. 13, 14.—Luke ix. 19.

plexed,

plexed, because that it was said by some, that John was risen from the dead : and of some, that Elias had appeared : and of others, that one of the old prophets was risen again.¹ See Matt. xiv. 1, 2. Mark vi. 14.

Those persons who believed Jesus was Elias, Jeremias, or one of the old prophets, were so far from knowing the place where Jesus was born, that they concluded he was raised from the dead. To this opinion concerning Jesus some of the Jews (it is not improbable) referred, who said, "Howbeit, we know whence this man is : but when Christ cometh, no man knoweth whence he is," *i. e.* the place of his nativity.

Another passage which will confirm what was just observed, is the question which the priests and Levites asked John Baptist, when they said to him, "Who art thou?" that is, art thou the Christ, Elias, or that prophet? That they intended to ask him whether he was the Christ, or not, appears to me very plain from his answer ; for he confessed, and denied not ; but confessed, I am not the Christ. Upon his replying he was neither of the persons they mentioned, they again say to him, "Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ?^m"

¹ Luke ix. 7, 8.

^m John i. 19, &c.

There is one difficulty which occurs in the above question, which perhaps is not easily removed; and that is, on what account the priests and Levites, the expounders of the law, supposed John was the Messiah, if they knew that he was of the tribe of Levi, and of the family of Aaron, when they, or at least men of their profession, had delivered it as their opinion, that the Christ was to be born of the tribe of Juda, &c.

Supposing these priests and Levites knew that John was of the family of Aaron, it is plain they were not of the same opinion with some of their brethren, as to the tribe, &c. that the Messiah was to be born of. If they knew not either of those particulars concerning John, and yet believed the Messiah was to be of the tribe of Juda, &c. it certainly was an improper question for them to ask him, whether he was the Christ? because, according to their own opinion, they ought first to have known that he was of the seed of David.

There is another passage similar to the foregoing, in which it appears, that the Jews in general, as well as some of the priests and Levites, at least did not confine their expectation of the Messiah to the tribe of Juda, &c. for it is related, "As the people were in expectation, (*i. e.* of the appearing of the Messiah) and all men (a very general expression) mused in their hearts

hearts of John, whether he were the Christ or not." Whatever was their opinion concerning the passages in the Old Testament, foretelling the Messiah should be of the tribe of Juda, &c. yet they did not confine their expectation of him to what was said in those prophecies concerning him.

And even supposing they did not know the tribe, &c. that John was of, it equally follows, that they did not limit the birth of the Messiah to the tribe of Juda only; but, in their opinion, that was not a material circumstance concerning him.

Another passage may be added to illustrate the foregoing, according to my opinion of the meaning of it, and is recorded John iii. 25, &c. At verses 22, 23, it is said, "After these things (related in the preceding verses) came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized, (or, as it is related by the Pharisees, verse 26, behold all men come to his baptism :) and John also was baptizing in Enon, near to Salem, because there was much water there: and they came, and were baptized."

Let it be noted, that John's preaching the kingdom of God, and baptizing, was looked upon by the Pharisees as a declaration of the Messiah, and therefore some of the principal Jews at Jerusalem sent priests and Levites of the Pharisees, (as chap. i. 25.) the expounders of the law, (as Matt. ii. 4.)
to

to ask him if he was the Messiah. “ This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ.—They said therefore unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?” What character do you claim, if you are not the Christ? “ He said, I am the voice, &c. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?”

The Pharisees either not understanding what he said, that he was not the Messiah, or not easily believing him, though he had shewed the Jews the very person, as chap. i. 29, &c. supposing, if he was his forerunner only, he would have ceased to baptize when the Messiah came. Upon these, or some other considerations, they disputed with some of John’s disciples about purifying, *i. e.* whether John or Jesus was the Messiah, as the answer John gave them plainly shews was their meaning.

They, not receiving satisfaction from John’s disciples, apply to him, as chap. iii. 25, &c. “ Then there arose a question between some of John’s disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, (the name that some of the Jews gave to Jesus, as chap. i.

38, 39. vi. 25.) he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him."

The true meaning of the question is this: Is your administering baptism a declaration that you are the Messiah, or not? This they in substance asked him before, as chap. i. 25. Or is Jesus's baptizing a declaration that he is the Messiah?

That this is their meaning plainly appears by John's answer, contained in the following words: "John answered and said," &c. chap. iii. 27—36. The purport of which is this: No man, merely of himself, can, or ought to assume the character of the Messiah. This is of God's appointment only. I have not had such an appointment, and, therefore, as to what I have always said concerning myself, you can bear me witness that I said, (chap. i. 19—34,) I am not the Messiah, but that I am sent before him. Indeed, as his forerunner, I cannot but rejoice in him as that person, and most unfeignedly wish him the greatest success, who from heaven has been announced to be the Messiah. I know that, upon several accounts, He shall increase; but my office, as his forerunner, must decrease. As to me, I am a man like unto you of the earth, and my character is only that of forerunner of the Messiah; but he is a more glorious person, and his gospel will

will endure for ever, having received from God what he doth speak and perform, attesting its truth by miracles : for God hath imparted unto him a much larger portion of his spirit than I have received. Those, therefore, that come to his baptism, believing in him, thereby testify they own him to be the Messiah. And, let me tell you, that there are too many who (notwithstanding what he hath said and done) have not received his testimony, or set to his seal, that God is true. I assure you, therefore, that thereby those persons endanger their everlasting happiness, while those who believe and are baptized, lay a foundation for entering into life eternal. “ He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.”

John decided the question, therefore, in favour of Jesus being the Messiah, and he his forerunner only. This he had done before.

If these persons knew the tribe that John and Jesus were born of, it is plain to demonstration they did not believe that to be born of the tribe of Juda, &c. was characteristic of the Messiah, but that, at least, they judged he might come of that of Levi. This farther proves how divided in opinion the Jews were concerning the Messiah, both the people in common, and also the scribes, &c.

The most remarkable relation concerning Jesus, contained in the forecited passages, Matt. xvi. Luke ix. is this: Some persons were of opinion that John the Baptist was risen from the dead; amongst which was Herod. However, therefore, he, or those persons, had heard of the fame of Jesus in working miracles, it is plain it could not be till after the death of John the Baptist: For had they heard of Jesus before his death, they would not have supposed he was John; because they must then have known of him before his decease, and therefore that it was not him risen from the dead. Admitting, therefore, they had not heard of the works of Jesus till after John's death, they might so far consistently suppose he was John, and think that God enabled him to work miracles, as a full proof that he was the prophet of the Highest; which he did not before his death: For it is expressly said that John did no miracle.

Those Jews who said Jesus was Elias, probably founded their opinion upon the words of Malachi, iv. 5. "Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord." That Elias was to come, the scribes, (the expounders of the law, taught the people, as we learn from the question the disciples put to Jesus, when they "asked him, saying, Why say the scribes, that Elias must

must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things!" These persons, or others, at least, were of a different opinion concerning Jesus at his death, as appears from what they then said. "Let be (say they) let us see whether Elias will come to save him." For, mistaking, or not understanding what Jesus said, they thought he called for Elias.

It appears plain from the Evangelists, that the Jews used the appellations Christ and the prophet as synonymous terms, though not always, because sometimes by that of prophet they meant a distinct person from the Christ, who they seem to expect should be raised up amongst them about that time. In proof of the former, see Matt. xxi. 11, 46. Luke xxiv. 19. John iv. 19, 25, 26, 42. vii. 52. compared with verses 41, 42.

That by a prophet they did not always intend the Christ or Messiah, is plain from what is related, John i. 19, &c. The priests and the Levites asked John, whether he was the Christ, Elias, or that prophet? By which question it appears, they intended three different persons, *i. e.* that Christ was as distinct a person from Elias, as Elias was from that prophet, or Christ, and therefore, however they expected the Messiah, yet they also expected a prophet, or prophets, being raised up amongst them besides him. This

distinction is farther expressed, v. 25, when they say, “ Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ? ”

This is farther illustrated and confirmed from what is related, chap. vii. 40, 41.— “ Many of the people therefore, when they heard this saying, (of Christ, related in the foregoing verses,) said, Of a truth this is the prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee ? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was ? So there was a division among the people because of him.” It seems plain to me, that they not only differed from each other in their opinion concerning the family, &c. of which he was to be born, but also whether he was the Christ, or that prophet. If by the Christ and the prophet they meant one and the same person, then their opinion would be the same, and consequently no propriety in one saying he was the prophet, and another, in seeming opposition to it, (as the words imply, No, he is not the prophet, but) this is the Christ. Whereas, admitting they spoke of different persons, the whole relation is clear and perfectly intelligible. See the like distinction of persons expressed, Mark vi. 15. Matt. xvi. 14. Luke ix. 8. To the above purpose may justly be added what is related,

John

John ix. 17, 35—38. The Jews ask the man whom Jesus had restored to his sight, what was his opinion of him? to which he saith, He is a prophet. That by a prophet he did not mean the Christ, is plain; for, after this confession, Jesus finding him, said to him, “Dost thou believe on the Son of God? (*i.e.* the Messiah.) And he answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe.” By which it is plain, that he believed Jesus was a prophet, at the same time that he did not know he was the Messiah, and consequently, in his opinion, the prophet and the Messiah were distinct characters; otherwise he certainly would have known Jesus to be the Messiah, which he confesses he did not till that instant.

It is probable that the scribes founded their opinion of Jesus's being a prophet, as a distinct person from the Messiah, upon the prophecy of Moses, Deut. xviii. 15, 18, 19. in which God promised the Jews, he would raise them up a prophet of their brethren, like unto Moses, without limiting it to any one tribe; and it is not improbable, that they interpreted—raising up a prophet, to mean raising up one from the dead, which will easily account for what is related, Luke ix. 8.

The true meaning of the prophesy is by the apostle explained and applied wholly to Christ after his ascension, as Acts iii. 22, 23.

It seems not very easy to account for this opinion of the Jews, who expected a prophet to be raised up amongst them as a distinct person from John Baptist and the Messiah, because it is plain that they very generally looked upon John as a prophet, or, as it is emphatically expressed, Mark xi. 32, that "all men counted John, that he was a prophet indeed." This appears farther from Matt. xi. 9. xiv. 5. xxi. 26. Also very many of them believed Jesus to be a prophet as well as John. The only probable solution to me, appears to be this, namely, that they expected the Messiah, Elias, and one of the old prophets, as distinct persons, to appear amongst them, and were at a loss to determine concerning John and Jesus, which of them were the persons they looked for. If their opinion of a prophet being raised up amongst them, as a distinct person from the Messiah, or Elias, was founded upon the words of Moses above cited, it is plain, they did not understand that as foretelling the same person whom the priests and Levites told the wise men was to be born King of the Jews, as Matt. ii. 4, 5, 6. but one distinct from them, *i. e.* to be either Jeremiah, or one of the old prophets raised from the dead.

The

The foregoing observations, in proof that many of the Jews expected a prophet at that time to be raised up from among them, as a distinct person from the Messiah, is illustrated and confirmed by what is related, Matt. xvi. 14, 15. " When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the son of man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets ;" or one of the old prophets is risen again. Compare Mark viii. 27, 28. Luke ix. 18, 19. John i. 19, &c. In these words it is plain, 1st, At that time the people, of whom the disciples speak, did not believe Jesus was the Messiah, but another person whom the prophets foretold should arise among them: Some of them believing him to be Jeremias, or, at least, one of the old prophets raised from the dead. Others, of a little different opinion, believed he was one of the old prophets raised to life; but they confined it to the person of Elias only, whereas this was not determined by the other persons. Those who believed Jesus was Elias, had a like opinion of him [Elias] as the scribes, &c. who said that Elias must first come and restore all things; but the opinion of the other persons, of Jesus being Jeremias, or one of the old prophets, does not seem to be founded upon any such sentiment taught them by the scribes, &c. though it is plain,

from the question put to John Baptist by the priests and Levites, John i. 21, 25. that this was their opinion also ; namely, that a prophet should arise among them, as a distinct person from Elias or the Messiah.

It is observable, that some of the Jews, even at that time, did not believe Elias was come, but expected him to appear, although he was already come, namely John the Baptist. Matt. xvii. 10, &c. In the beginning of John's ministry, the Jews asked him, whether he was Elias or not ? He said, No. His meaning appears to me to be this : I am not the Elias, or Elijah, the Tishbite, the person whom you expect to be raised from the dead. For, it seems plain, they expected that very person, and not another in the spirit and power of Elias. John therefore does not deny that he was the Elias prophesied of, but only that Elias they looked for : For our Saviour tells the Jews, in the passage just quoted, Elias is come, and they knew him not ; which agrees with John's denial, in answer to their mistaken notion concerning Elias ; for in that sense certainly they knew him not.

In like manner, when the Jews at the same time asked John, whether he was that prophet ? he answered, No. His meaning is, as in the other case, I am not Jeremias, nor one of the old prophets risen from the dead, whom you intend by that prophet. For that John was a prophet, and a great one,

one, is attested both by Jesus, and the Jews ; and this John never intended to deny, any more than that he was Elias, *i. e.* the Elias prophesied of.

If to what was just observed it should be said, it is highly probable they knew the tribe or family he was of, and therefore could not have such an opinion of him, it may be answered, it is as probable the Jews knew the tribe, &c. that Jesus was of, and yet it is plain many did not ; for we find some saying, he is Elias, others, Jeremias, or one of the old prophets risen from the dead ; and Herod said, he was John the Baptist risen from the dead, and therefore mighty works do shew forth themselves in him.

2dly, From the foregoing passage it is undeniably plain, that the apostles believed Jesus was the Christ, and therefore that he was neither of those persons the Jews said he was. Whether the apostles believed John the Baptist was Elias, previous to Jesus telling them he was the person, does not appear. The apostles, in their opinion concerning Jesus, that he was the Christ, differed from many of the Jews, and had a right notion who he was, namely, the Messiah. See John xvii. 25. It is somewhat remarkable, upon a superficial survey only of the history of Jesus, that he did not confirm the opinion the apostles had of him as the Messiah, by telling them he was
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the Christ, and therefore that the Jews erred concerning him. But it does not appear that at any one time he told them he was Christ. This silence of his appears to be an act of wisdom in him, to those who duly consider the then present state of things, as it related to himself; it being of great importance that the Jews should not know, from such testimony, that he was the Christ, and he well knew Judas, one of the twelve, was a traitor.

The passage under consideration, is the only one in which is related, that Jesus said to his disciples, in plain words, "I am the son of man."

The apostles, on another occasion, make the same kind of confession concerning Jesus, John vi. 69. "We believe, (say they) and are sure, that thou art Christ, the Son of the living God." And so doth Martha likewise, chap. xi. 27. "Lord, (says she) I believe that thou art the Christ, the Son of God, which should come into the world." But Jesus, as in the other instances, does not tell them he was the Christ, as he did the woman of Samaria, and the man whom he restored to his sight, to whom he saith, he was the Son of God.

The declaring that Jesus was Christ, or Son of God, was done by others, and not by himself, except in the cases just mentioned.

The

The first instance is that of the angel to Mary, who said to her, "He shall be called the Son of God."ⁿ Also, at his birth, the angels tell the shepherds, "Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."^o Likewise John the Baptist told the Jews, that Jesus was the Son of God.^p

Upon these different opinions the Jews had of the predictions of the prophets, concerning the persons they expected at that time to appear amongst them, it is probable is partly founded that seemingly importunate question they put to Jesus, during the dispute they had concerning him, occasioned by his curing the man born blind. "Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? (or hold us in suspense, whether you are the Christ or not?) If thou be the Christ, tell us plainly;" *i. e.* in plain words, free from any figure.

But such an answer Jesus well knew was not proper at that time to give them; for, as it is elsewhere expressed upon a similar occasion, he did not commit himself unto them, because he knew all men, and needed not that any man should testify of man, for he knew what was in man. Therefore, on the above question, he tells them, "I told you, and ye believed not; because ye are not of my sheep, as I said unto you."

ⁿ Luke i. 35. ^o ii. 11. ^p John i. 34.

That Jesus answered direct to the question, when the Jews asked him whether he was Jesus of Nazareth, appears plain from John xviii. 4—8. Although he would not give them the same kind of answer, when they asked him to tell them, in plain terms, whether he was the Christ. John x. 23, &c. Matt. xxvi. 63, 64. Luke xxii. 66, 67, 68. In the former passage he owns, in plain words, again and again, he was Jesus of Nazareth; but, in the latter passages, he refused to own, in express words, he was the Christ. Now, had not the latter name or appellation expressed a very different character than the other, the owning of which would have (through the erroneous opinion the Jews had of him) exposed him to the malice of his enemies, as appears in the course of his trial, he certainly would have been as open in telling them he was the Christ, as he was that he was Jesus of Nazareth. One was only his proper name, expressing the place of his abode, and the other, in the judgment of the Jews, his regal character. This was the principal, if not the only reason of that difference observable in his conduct in those cases related by the Evangelists.

It appears, from these writers, some of the Jews believed, that, when the Christ came, he should abide for ever; as John xii. 34, 35. but, at the same time, they were ignorant that Jesus was the person: For
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they ask him, Who is the son of man? *i. e.* the Messiah. Jesus, as usual, without giving them a direct answer, replies, " Yet a little while and the light is with you : walk while ye have the light, lest darkness come upon you."

Some persons were convinced Jesus was the Christ, upon his doing what appeared above the power of man, without its appearing to them what tribe or family he was of, or their knowing the place where he was born. Thus, upon Jesus telling the woman of Samaria, to whom he was an utter stranger, some secret actions of her past life, she says to him, " Sir, I perceive that thou art a prophet ;—I know (saith she) that Messias cometh, which is called Christ : when he is come, he will tell us all things." See Luke vii. 39. After which she goes into the city, and saith to the men, " Come, see a man which told me all things that ever I did : is not this the Christ ?" Upon which it is said, " Many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did." Upon which those persons declare to the woman, after seeing and hearing Jesus, " Now we believe, not because of thy saying (only) : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."^a

^a John iv. 19, 29, 39, 42.

Nicodemus likewise built his opinion, that Jesus was a teacher sent from God, upon the miracles he did: For speaking to him, he saith, " Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Compare herewith John ix. 16, 30—33. besides more instances of the like kind. There is another, similar to that just mentioned, recorded, Luke vii. 16, 17. Our Lord had raised a dead man to life; upon which " there came a fear upon all: and they glorified God, saying, That a great prophet is risen up amongst us; and that God hath visited his people." See also Matt. xiv. 33. compared with the context.

Jesus being at Jerusalem on one of the feast days, the people were disputing, whether he was the Christ or not, when some said, " Do the rulers know indeed that this is the Christ? Howbeit, we know this man whence he is: but when Christ cometh, no man knoweth whence he is." If these persons intended that no man would know the place of Christ's nativity, when he came, it is plain they did not expect him to be born of the tribe of Juda, &c. and, consequently those prophetic circumstances, to them, were not characteristic of the Messiah. In that sense these persons embraced an opinion different from most of the Jews, and,

• John iii. 2. • vii. 26, 27.

consequently, must expect other kind of proofs of the Messiahship, than the tribe, &c. of which he was to be born. Instead, therefore, of their believing Jesus to be the Messiah, on account of his being born of the tribe of Juda, &c. they urged it as an argument against his being the person, knowing whence he came. However there were then present some who judged differently concerning the proofs of the Messiahship, and, like the people of Samaria, looked upon the performing of miracles an evidence of it. For it is said, " And many of the people believed on him, and said, When Christ cometh, will he do more miracles than this man hath done?" Which plainly implies, these persons believed that the performing of miracles was a proof of the Messiahship, and also that Jesus, having wrought many, had a right to be owned to be the Messiah; supposing, if he was not the person, that the Messiah, when he came, would not work more miracles than he had done.

Perhaps the foregoing observations may lead us to the true meaning of the question asked Jesus twice, during his trial, by those who were his judges. The high priest said to him, " I adjure thee, by the living God, that thou tell us, Whether thou be the Christ, the Son of God." And, as soon as it was day, the elders of the people, and

^t Matt. xxvi. 63.

the chief priests and scribes came together, and led him into their council, (when he was again asked the same question) saying, Art thou the Christ? That is, we do not with certainty yet know whether thou art the Christ, and therefore ask for information. Though I suppose they did not certainly know he was Christ, and therefore asked for information, yet, I am fully persuaded, it was with an evil intention, and which Jesus well knew; for which reason he gave them no direct answer.

The like question was asked him in the temple, by the Jews, in his ministry, when I think it is probable they had not the same, if any evil intention, as the scribes, &c. had, and which has already been taken notice of, John x. 24. "The Jews came round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly."

That the Jews, on his trial, asked for information, not knowing with certainty that Jesus was the Christ, appears probable to me from the following passages. Our Saviour's excuse for them implies, he well knew they did not know certainly he was the Christ. "Then said Jesus, (while on the cross) Father, forgive them, for they know not what they do." His meaning is, they know not that I am the Christ; for he could not intend they did not know they were crucifying him. Agreeable to which
 declaration,

declaration of Christ's at his death, he saith of the Jews, before that took place, " They have not known the Father, nor me." See John viii. 28. To which may be added the words of Peter to the Jews, whom he charges with crucifying the son of God : " And now brethren, I wot that through ignorance ye did it, as did also your rulers."^u St. Paul was of the same opinion : " For they (saith he) that dwell at Jerusalem, and their rulers, because they knew him (Jesus) not, (to be the Christ) nor yet the voices of the prophets (compare Acts iii. 18.) which are read every sabbath-day, they have fulfilled them in condemning him."^w

" We speak the wisdom of God, which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory."^x

It is worthy of notice, upon the present occasion, that Jesus does not but once, or, at most, very seldom reprove the Jews for mistaking the meaning of the prophecies concerning himself, and their divided opinion relating to him, well knowing the strength of early and rooted prejudices of mind they laboured under ; but he often, and in strong terms, justly reproveth them for not believing in him, as one sent of God, when they saw and heard of the miracles he performed, because they were visible and undeniable proofs of it, and which kind of

^u Acts iii. 17. ^w xiii. 27. ^x 1 Cor. ii. 7, 8.

proofs, it seems plain, some of the Jews expected the Messiah would give, in testimony of his being the person ; as John vii. 31.

However, upon the whole, it appears plain to me, that the Jews in general did not believe that working of miracles was characteristic of the Messiah, and therefore, though Jesus performed many, yet they did not undeniably prove to them he was the Christ, though they demonstrably proved to them he was sent of God.

The passages which seem to confirm this opinion, is John i. 19—25. Luke iii. 15. In the first cited passage, even the priests and Levites ask John, whether he was the Christ ? But it is hard to account for their asking that question, supposing they believed that working of miracles was characteristic of the Messiah, as John did no miracle, and therefore they could not justly suppose he was the person. But as they asked John that question, not knowing whether he was the Christ or not, it follows that they did not make that characteristic of the Messiah. And it may farther be noted, as an additional probable proof of what I have said, that in none of the prophecies concerning the Messiah is it foretold, that He should work miracles, as an undeniable and distinguishing proof of the Messiahship. I will just add, that though Jesus wrought many miracles, yet they did not prove to them that he was the Messiah, though, on that
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and other accounts, they believed he was a prophet, *i. e.* one of the prophets risen from the dead, as has been observed. Whereas, had the Jews been of opinion that the working of miracles was characteristic of the Messiah, they certainly would have believed Jesus to be the person, and not supposed that John the Baptist was the Messiah, who wrought no miracle, or that Jesus was one of the old prophets risen from the dead.

The only apology that St. Paul makes for himself for his unbelief, is upon this very foundation before mentioned, as he did for his brethren, the unbelieving Jews; namely, that he did it ignorantly in unbelief, *i. e.* that Jesus was Christ.

From the foregoing observations it appears very plain to me, that the sin of unbelief, which Jesus principally charges the Jews with, and for which he foretells the judgments of God that should overtake them, was their withstanding the clear and full proofs which his miracles carried with them, that he was sent of God: For, as the man whom Jesus restored to his sight unanswerably argued against the Pharisees, (who said Jesus was not of God, and as for this fellow, we know not from whence he is,) “ Why, herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: (this

said others also, ver. 16.) but if any man be a worshipper of God, and doth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one born blind. If this man were not of God, he could do nothing.^y"

Notwithstanding the opinion of the blind man, and others, that the miracle was a proof that Jesus was sent of God, yet the Pharisees, who begun and continued the dispute against them, remained in their unbelief, and also spake evil of Jesus, and reviled those who believed in him as one sent of God. At the end of the dispute, Jesus saith to the Pharisees, " For judgment I am come into the world: that they which see not might see, and that they which see might be made blind. And some of the Pharisees heard these words and said, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: (in not believing in me as one sent of God) but now ye say, We see; therefore your sin remaineth."

From the foregoing passages, and the observations on them, it plainly appears, not only that the Jews in general, not even excepting the priests and Levites, were divided in their opinion concerning Jesus, whether he was the Christ, or not; but likewise that they widely differed in their sentiments about the meaning of the prophecies concerning

the Messiah: And, consequently, while some believed on him, as one sent of God, that did not make any particular circumstances of tribe, &c. characteristic of the Messiah, others, who had a different opinion of those things, did not believe in him as the Messiah, because they did not see those particulars fulfilled in him; some of these believed in him only as a prophet, or one sent of God, while others among the Jews did not believe in him even in that sense, but rejected him.

These differences in opinion, already pointed out, partly account for the disputes which the Jews had with each other, and with Jesus, whether he was the Christ, or not; and particularly that which the Jews had with some of John's disciples, and their referring it to John himself for his decision, already taken notice of. The foregoing observations also explain, in part, the occasion why some said he was a good man; and others, Nay, but he deceiveth the people.

There is another thing worthy of notice, arising from the foregoing observations, viz. when we read in the Evangelists, that, on several considerations, many believed on Jesus, it is not easy to determine, whether it was that he was the Messiah, or only Elias, Jeremias, or one of the old prophets risen from the dead, or John the Baptist risen again, or only a good man; because it
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is plain that these several opinions the Jews had of him. I should rather suppose that this was the real state of the case, and, consequently, that many who are said to believe in Jesus, did not believe he was the Messiah, but one or other of the persons just mentioned.

A

SCRIPTURE KEY

TO THE

EVANGELISTS, &c.

B O O K I.

C H A P. I.

THAT many of the Jews expected the Messiah to be a temporal king, and to reign over the house of Israel, on the throne of David, will appear from the following passages.

“ In the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him.” Upon this Herod “ gathered all the chief priests and scribes of the people together, and demanded of them where Christ (*i. e.* the

the king of the Jews) should be born.*” They say to him, “ Thou Bethlehem, out of thee shall come a governor [a king] that shall rule my people Israel.^a”

Upon Jesus asking some of the Pharisees what they thought of Christ, and whose son he was, they say to him, “ The son of David.^b” See Mark xii. 35.

This was the opinion some of the common people had of the Messiah, who said, “ Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?^c”

That they believed the Messiah would be a temporal king, seems farther plain.—“ Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.^d”

The Pharisees demanded of Jesus, when the kingdom of God (*i. e.* the setting up the kingdom of the Messiah) should come. To which he answered, “ The kingdom of God cometh not with observation,^e” (*i. e.* not with external pomp or shew).

* See Dr. Lardner's Credibility, vol. I. part 1st. 171.

^a Matt. ii. 1, 2, 4, 6. ^b Matt. xxii. 42. ^c John vii. 42. ^d vi. 14, 15. ^e Luke xvii. 20.

At another time “ Jesus added and spake a parable, because he was nigh unto Jerusalem, and because they (of that city) thought that the kingdom of God (*i. e.* of the Messiah) should immediately appear ;^f” therein shewing them their mistake.

Upon Jesus going to Jerusalem, we are told, “ That the multitudes that went before, and that followed, cried, saying, Hossanna to the son of David : blessed is he that cometh in the name of the Lord, Hossanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.^g” See Mark xi. 9.

Agreeable to which opinion of Christ, we are told, concerning the multitude of his disciples, that “ When Jesus was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and to praise God with a loud voice, for all the mighty works that they had seen (Jesus perform), saying, Blessed be the king (of Israel, as John xii. 13.) that cometh in the name of the Lord : peace in heaven, and glory in the highest.^h”

That the appellations, “ that great prophet ; Jesus of Nazareth ; the Christ ; and the king of Israel,” sometimes mean the same thing, will further appear from the

^f Luke xix. 11.

^g Matt. xxi. 9, 10, 11.

^h Luke xix. 37, 38.

following verses. Andrew saith, " We have found the Messias, which is, being interpreted, the Christ. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." Nathaniel saith to Christ, " Rabbi, thou art the king of Israel."ⁱ Compare Matt. xxi. 9, 10, 11.

Agreeable to this opinion some of the Jews had of Christ, as a temporal king, was that of the mother of James and John, who came to him, and worshipping him, desired a certain thing of him. " And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons (James and John) may sit, the one on thy right hand, and the other on thy left hand in thy kingdom. But Jesus answered and said, Ye know not what ye ask. When the ten heard it, they were moved with indignation against the two brethren."^k See Matt. xviii. 1. Mark ix. 33, &c.

Mark relates it thus, " And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we desire. And he said unto him, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."^l

ⁱ John i. 41, 45, 49. ^k Matt. xx. 20, 21, 22, 24.

^l Mark x. 35, 36, 37.

After our Lord had instituted his last supper, it is said of his apostles, “ there was a strife among them, which of them should be accounted the greatest ;^m” *i. e.* in his kingdom.

And after Christ was risen they say to him, “ Lord, wilt thou at this time restore again the kingdom to Israel ?ⁿ”

From the foregoing account of the opinion the Jews and the apostles had of Christ as a temporal king, we may with great probability infer, with what view Peter rebuked his Lord, upon his telling him that he should be put to death by the elders and chief priests and scribes ; which was, that his death would entirely frustrate all hopes of his advancement and opulence in his Lord's kingdom. To which Jesus refers, when he says to him, “ Get thee behind me, Satan, (an adversary to my spiritual kingdom) : for thou favourest not (*i. e.* by not rightly understanding, nor setting thine affections upon,) the things that be of God, (*i. e.* which belong to his spiritual kingdom,) but those that be of men ;^o” *i. e.* the honours and emoluments of a temporal kingdom, such as the scribes and Pharisees (mine enemies) mind, and set their affections upon.

As the Jews expected the birth of the Messiah about the time he was born, so several very extraordinary interpositions and

^m Luke xxii. 24.

ⁿ Acts i. 6.

^o Matt. xvi. 21, 22, 23.

revelations from God, tended to heighten and confirm this their expectation of him, and to prepare them to receive him as the Messiah.

There appeared unto Zacharias an angel of the Lord, standing on the right side of the altar of incense. Upon telling him that his wife, who had hitherto been barren, should bear a son, and his hesitating at the fulfilment of it, the angel said to him, "Behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

"And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless."

At circumcising the child, after remaining speechless about nine months, "his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

"And fear came on all that dwelt round about them: and all these sayings were noised abroad through all the hill country of Judea. And all they that had heard them, laid them up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

And

“ And his father Zacharias was filled with the Holy Ghost, and prophesied,^p” &c.

At the birth of Jesus it is related, “ And lo, the angel of the Lord came upon them, [the shepherds] and the glory of the Lord shone round about them ; and they were sore afraid. And the angel said unto him, Fear not : for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you ; Ye shall find the babe wrapped in swaddling cloaths, lying in a manger.

“ And suddenly there was with the angel a multitude of the heavenly host, praising God, [most probably with loud voices] and saying, Glory to God in the highest, and on earth peace, good will towards men.

“ And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even to Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all

^p Luke i. 11, 20, 21, 22, 64—67.

these

these things, and pondered them in her heart.

“ And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.⁹”

“ Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born king of the Jews? for we have seen his star in the east, and are come to worship him. And when Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor that shall rule my people Israel. Then Herod, when he had privily called together the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and search diligently for the young child, and when ye have found him, bring me word again, that I may come and worship him also.

⁹ Luke ii. 9—20.

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“ When they had heard the king, they departed, and lo, the star which they saw in the east, went before them, and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy.

“ And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him : and when they had opened their treasures, they presented unto him gifts ; gold, and frankincense and myrrh. And being warned of God in a dream, that they should not return to Herod, they departed into their own country another way.

“ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.”

Another remarkable circumstance relating to Jesus, is recorded by Luke. “ When Jesus was about twelve years old, he stayed behind his parents, who had been with him at Jerusalem at the passover. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and

• Matt. ii. 1—12, 16.

answers

answers. And when they saw him, they were amazed.^s"

About fifteen years after this last memorable occurrence, and after people had long mused upon those signal events already mentioned respecting Jesus, John the Baptist began to preach, and to say, "Repent ye, for the kingdom of God is at hand. For this is he that was spoken of by the prophet Esaias, saying, Prepare ye the way of the Lord, make his paths straight." See Luke iii. 5, 6, 7, 27.

John preaching the kingdom of heaven being at hand, and that he was the forerunner of the Lord, was agreeable to what the angel told Zacharias at his birth:—"Thou shalt go before him, to make ready a people prepared for the Lord." Or, as Zacharias expresses it: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God; whereby the day spring from on high hath visited us."^u

Though the predictions concerning John answered so exactly to what he preached as Christ's forerunner only, yet the Jews did not clearly understand, or distinguish between him and the expected Messiah: And

^s Luke ii. 46, 47, 48. ^t Matt. iii. 2, 3.

^u Luke i. 76—78.

therefore we are told, that “ the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not.”^w

To this John answered, saying unto them all, “ I indeed baptize you with water ; but one mightier than I cometh after me, the latchet of whose shoes I am not worthy to unloose.”^x Or, “ he that cometh after me is preferred before me ; for he was before me ;”^y *i. e.* my principal.

At another time it is said of John—“ And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou ?” that is, art thou the Christ ?

“ And he confessed, and denied not ; but confessed, I am not the Christ.

“ And they asked him, What then ? Art thou Elias ? And he saith, I am not. Art thou that prophet ? And he answered, No. And they said unto him, Who art thou ? that we may give an answer to them that sent us : what sayest thou of thyself ? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent, were of the Pharisees.” See Matt. xi. 10, 11. xvii. 10, 11, 12.

“ And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that pro-

^w Luke iii. 15.

^x ver. 16.

^y John i. 15.

F

phet ?

phet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.^z

To this explicit testimony of John, Christ seems to refer, when he says to the Jews at Jerusalem, “Ye sent unto John, and he bare witness unto the truth—He was a burning and a shining light: and ye were willing for a season (before you knew my character) to rejoice in his light:^a” (that is, the information he gave you of the Messiah).

“Many other things in his exhortation preached he (concerning the kingdom of God) unto the people.^b”

John continued preaching the kingdom of God was at hand for some time before he had an opportunity of shewing the people the person he prophesied of. After which we are told,

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice

^z John i. 19—28. ^a v. 33, 35. ^b Luke iii. 18.

from heaven, saying, This is my beloved Son, in whom I am well pleased.^c

After Jesus was baptized, and had been tempted in the wilderness, “ John seeth Jesus coming unto him, and saith, (to the Jews,) Behold the Lamb of God, (a name he had not before spoken of him by,) which taketh away the sins of the world. This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, (speaking of what occurred at Christ’s baptism,) saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.^d”

Some of the Jews, speaking to John, say to him, “ Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth,^e” &c.

To which he answers, “ Ye your selves bear me witness, that I said, I am not the Christ, but that I am sent before him.^f”

^c Matt. iii. 13, 16, 17.

^e John iii. 26.

^d John i. 29—34.

^f ver. 28.

John having shewed the Messiah to the Jews, after he had baptized him, as above related—"Again, the next day after, John stood, and two of his disciples : and looking upon Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and said unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt:—Andrew findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ. The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Philip findeth Nathaniel, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.—Nathaniel saith to Christ, Rabbi, thou art the Son of God, thou art the king of Israel.^g"

The foretelling the Messiah was at hand, and bearing recorded of him when he appeared, seems to be a principal part of John's ministry, and is expressed in the following passages.

"When John had first preached before his coming, (*i. e.* the coming of the Messiah)

^g John i. 35—39, 40, 41, 43, 45, 49.

the baptism of repentance to all the people of Israel: And as John fulfilled his course, he said, Whom think ye that I am? I am not he, But behold, there cometh one after me, whose shoes I am not worthy to loose.^h”

“ There was a man sent from God, whose name was John. The same came for a witness of the light, (that is, the Messiah) that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world.ⁱ”

“ John (saith St. Paul) said unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.^k”

“ The Jews’ testimony to John’s preaching, foretelling the Messiah, and bearing record of him, is, “ All things that John spake of this man, are true.”^l”

^h Acts xiii. 24, 25.

^k Acts xix. 4.

ⁱ John i. 6—9.

^l John x. 42.

C H A P. II.

J O H N, during his ministry, having preached the kingdom of God was at hand, - and foretold the coming of him that was to come after him, (whom it is plain some of the Jews understood to mean the Messiah, or king of the Jews) and baptizing into the kingdom of God, upon a belief of him that was to come after him, at the same time disclaiming all title to his being the Christ, thereby preparing a people for the Lord; and when he had baptized Jesus, told them he was the Son of God, whom he had foretold them of. I say, under the state of mind with which the Jews heard these things from John the Baptist, most probably interpreted by them to relate wholly to a temporal king and kingdom then expected among them, we may easily judge what they understood Jesus to mean, when we are told that " he came into Galilee (in the same parts where John had baptized) preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."^a Or, as Matthew records it, in the very words of John Baptist, " Repent, for the kingdom of heaven is at hand."^b

^a Mark i. 14, 15.^b Matt. iv. 17.

Preaching the kingdom of God, and the kingdom of heaven is at hand, and come nigh unto the Jews, was also the mission of the apostles and the seventy whom Jesus sent forth during his ministry, who said to them, "As ye go, preach, saying, The kingdom of heaven is at hand." He sent them to preach the kingdom of God. To the seventy he saith, "Say unto them, (the Jews) The kingdom of God is come nigh unto you." If they refuse to receive you and your doctrine, tell them, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you."^d

The foregoing passages, compared with John Baptist's preaching, shew there is but little difference in their doctrine.

John having (as we have seen) pointed out to the Jews the very person whom he had told them was coming, and bare record he was the Son of God and our Lord, having preached the kingdom of God was at hand, it is natural to suppose the Jews were in eager expectation of his giving them such proofs of his intentions of reigning over them on the throne of his progenitor David, as would satisfy them of this his purpose.

Upon our Lord's driving out of the temple those who sold oxen, &c. it is said,—
"Then answered the Jews, and said unto him, What sign shewest thou unto us,

^c Matt. x. 7. Luke ix. 1, 6. ^d x. 9, 11.
seeing

seeing thou dost these things? Jesus answered, and said unto them, Destroy this temple, and in three days I will raise it up."

They, not comprehending our Lord's meaning, neither looking upon that reply as a satisfactory answer, make this reply: "Forty and six years was this temple in building, and will thou rear it up in three days?"

Upon Jesus's telling the Jews, "This is the work of God, that ye believe on him whom he hath sent," they answer him, "What sign shewest thou then, that we may see, and believe thee? What dost thou work?"

As though they had said, the miracles you have performed do not convince us that you are the king of Israel, whom we look for, who is to reign over us, and therefore, 'till you shew us such signs as make this plain to us, those will not satisfy us you are the person.

We are told that, at another time, "certain of the Pharisees answered, saying, Master, we would see a sign from thee. But Jesus answered and said unto them, An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it, but the sign of Jonas. For as Jonas was three days and three nights in the whale's belly: so shall also the son of man be three

^c John vi. 30.

days

days and three nights in the heart of the earth.^f"

" The Pharisees also with the Sadduces, came and tempting him, desired him that he would shew them a sign from heaven.

" He answered and said unto them, When it is evening, ye say, It will be fair weather : for the sky is red. And in the morning, It will be foul weather to-day : for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times ?^g"

Upon another occasion, " The Pharisees came forth, and began to question him, (Jesus) seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign ? Verily I say unto you, there shall no sign (such as you look for) be given to this generation.^h"

When Jesus had cast out a devil from one possessed, " some said, He casteth out devils through Beelzebub, the chief of the devils. And others tempting him, sought of him a sign from heaven.ⁱ"*

" When the people were gathered thick together, he began to say, This is an evil generation : they seek after a sign, and there

^f Matt. xii. 38, 39, 40.

^g xvi. 1, 2, 3.

^h Mark viii. 11, 12.

ⁱ Luke xi. 15, 16.

* See Dr. Lardner's Credibility, vol. I. part 1. 172, &c.

shall no sign be given it, but the sign of Jonas the prophet.^k

Jesus, alluding to this expectation the Jews had of shewing them those signs they expected as proofs he was the Messiah, upon the nobleman's requesting him to come and heal his son, for he was at the point of death, says to him, "Except ye see signs and wonders, ye will not believe.^l" Or, Will ye not believe except ye see signs and wonders?

At another time, "when he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, The kingdom of God cometh not with observation, (*i. e.* worldly pomp or power): Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is within (or among) you."

Upon our Lord's having cured the man at Jerusalem that had been blind from his birth, it caused a division among the Jews; some from thence entertained a favourable opinion of his being the Messiah, while others retained their former unbelief.— "Upon this the Jews came round about him, and said unto him, How long dost thou make us doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, but ye believed not: the works that I do, they bear witness of me."^m

^k Luke xi. 29, 30. ^l John iv. 48. ^m x. 24. 25.

At another time, upbraiding them, he says, " When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. And when ye see the south wind blow, ye say, There will be heat ; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky, and of the earth : but how is it that ye do not discern this time ? Yea, why even of yourselves judge ye not what is right ?ⁿ"

To such persons our Lord says, " Why do ye not understand my speech, (when declaring who I am) ? even because ye cannot hear (*i. e.* bear with) my word ;^o" which is opposite to your expectation of a temporal king and kingdom.

St. Paul, alluding to this mistaken notion the Jews had of Christ, saith, " The Jews require a sign.^p"

At Christ's crucifixion, the Jews, with the chief priests, say to him, " If thou be the Son of God, come down from the cross. If he be the king of Israel, let him now come down from the cross, and we will believe him.^q"

" Let Christ, the king of Israel, descend now from the cross, that we may see and believe."^r

ⁿ Luke xii. 54—57. ^o John viii. 43. ^p 1 Cor.
i. 22. ^q Matt. xxvii. 40, 42. ^r Mark xv. 32.

C H A P. III.

JESUS not giving the principal men among the Jews those signs they expected that he was the Messiah, and yet declaring, by various forms of expressions, that he was the person, as well as performing many miracles in illustration of it, laid a foundation for their unbelief in him, and looking upon him as a false prophet and deceiver of the people; and from thence they took every occasion to render him odious to the people, as will appear from the following passages.

There is a relation given by St. John worthy of notice, in the early part of our Lord's ministry, as it shews the unfavourable opinion the scribes and Pharisees had of him as an impostor, or a seditious person, as well as the caution and prudence he shewed in avoiding giving them offence, by not letting the people, who flocked to him and were baptized, have any proper opportunity of attempting to set him up for a king.

The case is recorded chap. iii. In ver. 22, 23, it is said, "After these things (mentioned in the verses foregoing) came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized, (or, as it is related by the Pharisees, ver. 26, "Behold all men come to his baptism.")

tism.") And John also was baptizing in Enon, near to Salem, because there was much water there: and they came, and were baptized."

Let it be noted, that John's preaching the kingdom of God, and baptizing, was looked upon by the Pharisees, as a probable declaration of the Messiah, and therefore some of the principal Jews at Jerusalem sent priests and Levites of the Pharisees, as i. 24, the expounders of the law, (see Matt. ii. 4.) to ask him if he was the Messiah, or who he was. "This is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. They said unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?" what character do you claim, if you are not the Messiah?

"He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet.

"And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?" John i. 19, 21, 23, 25.

The Pharisees either not understanding what he said, that he was not the Messiah, or not easily believing it, though he had shewed them the person, as chap. i. 29, &c. supposing, if he were his forerunner only,
he

he would have ceased to baptize when the Messiah came. Upon these, or some other accounts, they disputed with some of John's disciples concerning purifying, *i. e.* whether John or Jesus was the Messiah, as the answer John gave them manifestly shews.

That it was the Pharisees who asked the question, seems highly probable, by comparing chap. iii. 25, 26, with iv. 1.

They not receiving satisfaction from John's disciples, apply to John himself, as chap. iii. 25, &c. "Then there arose a question between some of John's disciples and the Jews, about purifying. And they came unto John, and said unto him, Rabbi, (the name some of the Jews gave Christ, chap. i. 38, 49. vi. 25.) he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him."

The true meaning of the question is this: Is administering baptism a declaration that you are the Messiah, or not? This they asked him before, chap. i. 25. Or, Is the baptism administered by Jesus, a proof that he is the Messiah?

The answer John gave them in the following verses, clearly evinces this to be their meaning. John answered and said, &c. Chap. iii. 27—36. See page 16, Prefatory Discourse.

John therefore decided the question in favour of Jesus being the Messiah, and himself

self his forerunner only, as he had done before.

This dispute, and John's judgment upon it, came to Jesus' ears, who was then in Judea. Upon which we are told, "When therefore the Lord knew how the Pharisees (as chap. iii. 26, to which this verse is immediately connected, and not with the last verse of chap. iii.) had heard that Jesus made and baptized more disciples than John, (see chap. iii. 22, 23, 26.) he left Judea, and departed again into Galilee:" *i. e.* to avoid the Pharisees, and that the people who had lately flocked to be baptized might not be encouraged, by his longer stay amongst them, to take him and make him a king, as afterwards the people attempted. Chap. vi.

14, 15.

I think, from the context it doth not appear, that any probable account is to be given but the above, of Jesus's leaving Judea, and retiring into Galilee, at a great distance, merely upon hearing what the Pharisees said of him, as related by John; especially when we consider the great success he met with in gaining converts to his gospel.

For Jesus to act in this manner, merely upon hearing what were the private thoughts of the Pharisees concerning his success, or their disputing with John or his disciples about whose baptism, either John's or his own, was best adapted to purifying men from

from sin, does not comport with the wisdom and prudence of Christ, " who did all things well."

But in the above view of the relation, there appears cogent reasons for his conduct, who upon similar occasions acted after a like manner.

Upon our Lord's curing the man who had an infirmity thirty and eight years, at the pool of Bethesda, on the sabbath-day, and commanding him to take up his bed and walk, " the Jews said unto him that was cured, It is the sabbath-day ; it is not lawful for thee to carry thy bed." The man having discovered the author of his cure, frankly acknowledged it ; therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

To which Jesus, in his own defence, answered them, " My father worketh hitherto, and I work. Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do : for what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth : and he will shew him greater works than these, that ye may marvel." See his defence continued to the end of the chapter ; also chap. vii. 19—24.

* John v. 5. 9, 10, 15—20.

Another instance of the disposition of the scribes and Pharisees to lessen the esteem the people had for Jesus, and their hatred towards him, appears in what is related, Luke xiii. 1, 2, 3. That the persons mentioned ver. 1, were of that sect, appears, at least, probable from the nature of the question, and chap. xi. 53, 54; as the whole of what is related chap. xii. is one continued discourse Jesus had with the people, when he was invited by the Pharisee to dine with him, as chap. xi. 37.

“ There were present at that season, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

“ And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish.”

The view the scribes and Pharisees (whom Jesus had but just been severely reproving, as chap. xi. 37—52, and who were exasperated at him for it,) had in proposing the question, seems to be either to draw from him a censure on Pilate's conduct, and thereby justifying that of the Galileans, or a justification of Pilate's behaviour, and consequently a condemnation of that of the Galileans they mentioned, whose blood Pilate had mingled with their sacrifices.

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If he had decided in favour of what Pilate had done, they would not have failed to represent it to the people, to inflame their minds against Jesus, as approving Pilate's conduct, and not commiserating the case of the suffering Galileans. If, on the contrary, he had censured Pilate's conduct, they probably would have represented it to Pilate or his partizans, thereby, if possible, to obstruct the influence of his doctrine, and stem the tide of his popularity.

Either of these ends, especially the former, they would have rejoiced at obtaining, because it was much to their purpose the prejudicing the minds of the people against him.

One, or both these ends they were disappointed of by Jesus (who knew their hearts) in his answer to them, at the same time He instructs them concerning what was of infinitely more importance to themselves, when he says, " Suppose ye that these Galileans were sinners above all the Galileans, because they suffered these things? I tell you, Nay; but except ye repent, ye shall all likewise perish." (See their character, chap. xi. 37, &c.) That is, in this world, by the hands of the same civil power under which these Galileans suffered, and in the other world also.

That he might not too highly exasperate them by an open declaration, that they themselves were notorious delinquents, he with
great

great delicacy delivers his sentiments under the following parable: "A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: if it bear fruit, well: but if not, then after that thou shalt cut it down."

The plain meaning of Jesus is this: That he had attended upon them for a considerable time, with the properest means to make them bring forth fruit, *i. e.* to bring them to repentance and obedience to the Gospel, but with too little effect, and therefore that means would soon cease, and they, continuing unfruitful, would be cut down, or perish, as he had just told them, and that by the same civil power. Compare herewith verses 34, 35. XIX. 41—44.

At another time and place, Jesus being in the synagogue, "there was a man there which had a withered hand. And they (the scribes and Pharisees) watched him, whether he would heal him on the sabbath-day, that they might accuse him.

Jesus knowing their intention, "faith unto the man which had the withered hand, Stand forth." And applying himself to

those Jews, "saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill? but they held their peace."^t

Or, as Matthew records it, "They asked Jesus, saying, Is it lawful to heal on the sabbath-days? that they might accuse him.

"And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will not lay hold on it, and lift it out? How much then is a man better than a sheep? wherefore it is lawful to do well on the sabbath-days."^u

"And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other."^v

And they were filled with madness; and communed one with another what they might do to Jesus.^x

"And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him."^y But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all, and charged them that they should not make him known.^z

^t Mark iii. 1—4.

^w Mark iii. 5.

^y Mark iii. 6.

^u Matt. xii. 10—12.

^x Luke vi. 11.

^z Matt. xii. 15, 16.

As Jesus was teaching in one of their synagogues on the sabbath, " Behold, there was a woman which had a spirit of infirmity eighteen years.—And he laid his hands on her : and immediately she was made straight, and glorified God.

" And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath-day."

To which our Lord justly replied, " Thou hypocrite, doth not each one of you on the sabbath-day loose his ox or ass from the stall, and lead him away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day ?

" And when he had said these things, (so unanswerable by his enemies,) all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.^a"

At another time our Lord " went into the house of one of the chief Pharisees, to eat bread on the sabbath-day ; and they watched him—there being present before him a man who had the dropsy. And Jesus answering (to their thoughts) spake unto the lawyers and Pharisees, saying, Is it lawful to heal

^a Luke xiii. 11—17.

on the sabbath-day? And they held their peace. And he took him, and healed him, and let him go: and answered them, saying, Which of you having an ass or an ox fall into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things.^b See our Lord's advice to them in the following part of the chapter.

Another instance of Jesus curing on the sabbath-day was at Jerusalem. Jesus prudently withdrawing from his persecutors, "he saw a man which was blind from his birth, whom he cured." Upon the Pharisees enquiring of the man, who it was that cured him, and he informing them it was Jesus, they tell him, "This man is not of God, because he keepeth not the sabbath-day." To which some of the Jews replied, "How can a man that is a sinner, do such miracles? (A very natural and fair question this.) And there was a division amongst them." The Pharisees asking the blind man what was his opinion of him, "He said, He is a prophet."

The Jews then, to suppress the miracle as much as possible, said they did not believe he had been blind, until they had it attested by his parents, who affirmed he was their son, and that he was born blind; but they were very sparing in their answer, referring them to their son, fearing the

^b Luke xiv. 1-6.

Jews :

Jews : “ for the Jews had agreed already, that if any man did confesse that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age, ask him.”

On this the Pharisees said to the blind man, “ Give God the praise : we know that this man is a sinner.”

To whom “ he answered and said, Whether he be a sinner, or no, I know not : one thing I know, that whereas I was blind, now I see.

“ Then said they to him again, (if possible to disprove the miracle,) What did he to thee ? how opened he thine eyes ? (A question they had asked twice before, and been told in what manner.) He answered them, I have told you already, (and so have my parents,) and ye did not hear, (*i. e.* believe) : wherefore would ye hear again ? will ye also be his disciples ?”

At which they were greatly displeased. “ Then they reviled him, (and Jesus also,) and said, Thou art his disciple ; but we are Moses’ disciple. We know that God spake unto Moses : but as for this fellow, we know not from whence he is.”

To which the man, with unanswerable justness, replied, saying, “ Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners : but if any man be a worshipper of
God,

God, and doth his will, him he heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing."

At which the Pharisees were greatly enraged, especially at his pretending to teach them, and therefore " they answered, and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

" Jesus heard that they had cast him out (of the synagogue); and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I may believe on him? And Jesus said unto him, Thou hast both seen him, and he it is that talketh with thee. And he said, Lord, I believe. And he worshipped him.

" And Jesus said, For judgment (*κριμα*) I am come into this world, (that is, to divide or separate those that are willing to believe in me, from those who are not, that the latter may receive the punishment they deserve :) that they which see not, might see; and that they which see, might be made blind: (For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.)

" And

“ And some of the Pharisees (justly apprehending he had them in view) which were with him, heard these words, and said unto him, Are we blind also ?

“ Jesus said unto them, If ye were blind, ye should have no sin, (*i. e.* the sin of unbelief, with which you are now chargeable :) but now ye say, We see ; therefore your sin remaineth.”

The Pharisees reply to their officers on another occasion may here be justly supposed to be the sentiments of these persons : “ Then answered them the Pharisees, Are ye also deceived (in believing Jesus) ? Have any of the rulers, or of the Pharisees, believed on him ? But this people, who knoweth not the law, are cursed.” To whom Nicodemus very gravely and appositely replied, “ Doth our law judge any man (*i. e.* condemn him, as you do Jesus,) before it hear him, and know what he doth ?” As usual, when any person said any thing in favour of Jesus, they were angry, and therefore, with displeasure at Nicodemus, “ they answered and said unto him, Art thou also of Galilee ? Search and look : for out of Galilee ariseth no prophet.” See ver. 41, 42. Upon which the company separated.

§ 2. The Jews farther object to our Lord, that he eat and drank with publicans and sinners, and therefore could not be that prophet whom they expected.

• John ix. 1, 13—41. ^d vii. 47—53.

Levi left his employment at the call of Jesus, rose up and followed him. As a mark of his esteem for Christ, he made him a great feast in his own house. And there was a great company of publicans and sinners sat also together with Jesus and his disciples, and of others that sat down with them. But the scribes and Pharisees murmured against his disciples, (not addressing themselves to Christ) saying, "How is it that he eateth and drinketh with publicans and sinners?"

To which Jesus answering said unto them, "They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy and not sacrifice : for I am not come to call the righteous, but sinners to repentance."^e

Even this occasional instance of civil intercourse which Jesus had with these publicans, &c. was designedly improved against him, thereby to lessen his character as a prophet on a future occasion, by these very men, or, at least, persons of that sect.

"Then drew near unto him all the publicans and sinners, for to hear him, (there being great multitudes with him.) And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."^f

^e Matt. ix. 13. Mark ii. 15, 16, 17. Luke v. 29—32.

^f Luke xv. 1—32.

Jesus having not deviated in this instance from the character of the expected prophet, and in order to obviate any unfavourable opinion of himself, which this censorious reflection was designed by the scribes and Pharisees to produce in the minds of the populace, he proposes to their consideration three parables, in which he intended to shew, that, as the man who found his lost sheep, and the woman who found her lost piece of silver, and the father who received his lost son, all experienced a more sensible joy on recovering them, than they did in possessing what had not been lost; so it is as perfectly consistent for me to seek after the publicans, &c. who were part of the lost sheep of the house of Israel, (being Jews; see Luke xix. 2, 7, 9.) and to rejoice at finding them, as for the several persons in the above-mentioned cases. Besides, (as if he had said) if the reason why you will not eat with them is that they are unworthy of it through their evil conduct, can you blame me, whose view in eating with them is to endeavour to reform them, and thereby make them such as you can have no just objection to?

If the father's joyful reception of his extravagant son is free from just objection, as what every sensible parent would manifest on the return of an humble, penitent child to his duty, what ought you to think of the principle and behaviour of the other

son, (so opposite to that of his father,) by which you scribes and Pharisees are represented, who not only unnaturally upbraided his penitent brother with his former bad conduct, but also indecently reflected on his worthy and affectionate parent for receiving him into the family, especially with the joy properly manifested on the happy occasion, and absolutely rejected his fervent intreaties to participate in the general festivity?

That your complaint and murmuring at me is as unnatural, inconsistent and blameable, as that of the eldest son towards his brother, I leave to the judgment of these persons, and consequently how unblameably I have acted in eating with them.—Compare verses 3—7, with Matt. xviii. 10—14.

Jesus having vindicated his conduct in eating with publicans and sinners, takes this opportunity of shewing to his virulent accusers what was their own, in that of covetousness. This he describes in the parable of the unjust steward, who had not only wasted his master's goods, by applying them to his own use while in his service, but also, when he knew he should be discharged, he made provision out of his master's property for his own subsistence afterwards.

That he intended to reprove them for their covetousness, and misapplication of the goods of Providence, and also to shew them

them the future consequences of it, seems plain from ver. 9, 10, 11. " I say unto you, Make to yourselves (by a faithful application of the blessings of God, your Master,) friends of the mammon of unrighteousness, (*i. e.* of your substance unjustly obtained, as the steward did of the property of his master, which he unjustly obtained for his future support,) that when ye fail, (*i. e.* when ye forsake them at death) they may receive you (or, you may be received; see Matt. xxv. 34—40, 46. 1 Tim. vi. 19.) into everlasting habitations;" (like as the unjust steward was to be received and supported by his master's creditors out of his master's property.) But know this, that " he that is faithful in that which is least, (or in the lowest trust as a steward,) is faithful also in much. If therefore ye have not been faithful (as now I charge you with, and reprove you for,) in the unrighteous mammon, (but are justly accused of wasting the blessings of God, your Master,) who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you (*i. e.* how, with any reason, can you conclude, that God, your Master, will give you) that which is your own;" *i. e.* the everlasting habitations, or true riches, which, though you may have a right to them, yet is only to be given to those who are faithful stewards.

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That they understood him to accuse and condemn them for their covetousness, is plain from ver. 14. " And the Pharisees also, who were covetous, heard all these things; and they derided * him."

That these persons are justly charged with being criminally covetous, and that they failed to make a just application of their Master's substance, (or wasted his goods,) will farther appear upon comparing the following passages: Chap. xviii. 18, 23, 24, 25. x. 31, 32. xiv. 1, 3, 12, 13, 14. Compare also Matt. xxiii. 23, with Mark vii. 1—5, with ver. 22, 23.

Jesus adds, ver. 15, " Ye are they which justify your selves before men; but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God."

You Jews are born and educated under, and so become members of the law of Moses, the only revealed law of God, whose sanctions are temporal; this continued until John, since which another dispensation, viz. the gospel, is preached, into which you have not yet entered, nor consequently lived under its laws, principally because it requires greater government of your principles and conduct respecting worldly possessions, and

* The word " deride," in the original, is expressive of consummate contempt; and which appears, in a more striking light, in what the Jews said to Christ while on the cross, as Luke xxiii. 35.

their

their attendant honours, than the law. Whoever therefore enters into the kingdom of heaven, must press (through these things) into it, by laying aside that covetousness I now charge you with. (See chap. xviii. 18, 23, 24. Matt. xxiii. 14. Somewhat the same case perhaps our Lord here intended, these persons being of the same sect.) Do not mistake me, as though I had said the obligations and prophecies of the law ceased, or are annulled, at the commencement of John's ministry; no, they shall all be fulfilled; none shall fail. But to shew you that the gospel binds mens principles and conduct, wherein the law does not, I will instance only in that of a man's putting away his wife for other causes besides that of adultery. (See what Jesus said upon this subject before, Matt. v. 31, 32. Mark x. 1—12. compare with them Matt. xix. 27—30.) However therefore the law has not taken such express notice of that kind of covetousness I speak of, or made it a bar to becoming a member of that kingdom, or annexing future punishment to it, and future happiness to those who forsake this world, when called to it to press into the kingdom of heaven, yet assure yourselves the gospel I and John preach to you has.*

Jesus, that he might farther explain what he intended by the covetousness he had accused them of, and the future consequences

* Luke xvi. 1—18.

of it, (which perhaps they did not clearly comprehend, but which it was of importance they should,) realizes his meaning, introduced by a parable, representing a case as though it had already happened, namely, of a covetous man, who fell under God's future punishment, for his being an unfaithful steward, and not having made to himself friends of the mammon of unrighteousness. He therefore says to them,—

“ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. (Compare herewith chap. x. 31, 32.) And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, (the only conduct he, Dives, is condemned for,) Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: (see

(see ver. 19, 20, 21.) but now he is comforted, and thou art tormented. And besides all this, (another obstruction to your coming here is,) there is a great gulf fixed between: so that they who would pass from hence to you, cannot; neither can those pass to us, that would come from you." Seeing no alteration could be obtained for himself, "he said, I pray thee therefore, father Abraham, that thou wouldst send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not (*i. e.* do not regard) Moses and the prophets, neither will they be persuaded, though one rose from the dead.^b"

At another time one of the Pharisees desired Jesus to eat with him, "And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and stood at his feet weeping, and began to wash his feet with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with ointment.

^b Luke xvi. 19—31.

“ Now when the Pharisee saw it, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman this is that toucheth him : for she is a sinner.”

To this person's secret thoughts our Lord made a different reply than to Levi's guests. “ Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor, which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most ? Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

“ And he (Jesus) turned to the woman, and said unto Simon, Seest thou this woman ? I entered into thine house, thou gavest me no water for my feet : but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss : but this woman, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint : but this woman hath anointed my feet with ointment. Wherefore I say unto thee, (applying your confession to what I just asked you,) Her sins, which are many, are forgiven ; for she loved much : but to whom little is forgiven, the same loveth little.

little. And he said unto her, Thy sins are forgiven."

Upon this a fresh objection to Jesus's character arose in the Pharisee's mind, and those that sat at meat. For it is said,—
 "And they that sat at meat with him, began to say within themselves, (like the Pharisee, not speaking out their thoughts,) Who is this (surely no true prophet) that forgiveth sins?"

Our Lord made no other reply than—
 "he said to the woman, Thy faith hath saved thee; go in peace.¹"

Of Zaccheus we are told,—“he was the chief among the publicans—to whom our Lord said, to-day I must abide at thy house. And he made haste, and came, and received him joyfully.

“And when they (the people present) saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.”

To whom our Lord seems to have replied, as he had done before upon a like occasion, “The son of man is come to seek, and to save that which is lost.¹”

§ 3. Another objection the Jews urged against Jesus's character, as a true prophet, was, that he forgave sins.

At Capernaum, “one sick of the palsy was brought unto him: And when they could not come nigh him for the press

¹ Luke vii. 36—50. ^k xix. 6, 7, 10.

(that thronged about the house he was in), they uncovered the roof where he was : and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And when Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee."

To this some of his principal and greatest adversaries objected ; for it is said, " There were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man (if he be a true prophet, assume such a power, and therefore) thus speak blasphemies ? who can forgive sins but God only ?"

No sooner had this objection arose in their minds, than our Lord endeavoured to remove it by the most pertinent and decisive answer : For " immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, (shewing them a farther miracle,) Why reason ye these things in your hearts ? (or, wherefore think ye evil in your hearts ?) Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee : or to say, Arise, and take up thy bed and walk ?"

As a farther proof that he had power to forgive sins, our Lord says to them, " But that ye may know that the son of man hath power on earth to forgive sins, (he saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed, and go thy way into thine

thine house. And immediately he arose, took up the bed, and went forth before them all, infomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.¹” See a like instance, already cited, Luke vii. 48, 49.

§ 4. The Jews objected to Christ, that he cast out devils by Beelzebub, and consequently could not be the expected prophet and king of Israel.

“ They brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.”

Very different from this was the language of the Pharisees, his avowed opposers.—“ But the Pharisees said, He casteth out devils through Beelzebub, the prince of the devils.^m”

Our Lord, knowing their thoughts, and what they objected to him, “ said unto them, Every kingdom divided against itself is brought to desolation: and a house divided against a house, falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I with the

¹ Mark ii. 3—12.

^m Matt. ix. 32, 33, 34.

finger of God cast out devils, no doubt but the kingdom of God is come upon you.ⁿ

See farther what our Lord urges to this purpose in the following verses.

At another time there “ was brought unto him one possessed with a devil, blind and dumb : and he healed him, infomuch that the blind and dumb both spake and saw.” This produced a very favourable opinion of him in the common people—“ all the people were amazed, and said, Is not this the son of David ?”

“ And when the scribes and Pharisees, which came down from Jerusalem, (as Mark iii. 22.) heard it, they said, This fellow doth cast out devils by Beelzebub the prince of devils.”

To which our Lord replies, as he had done on the foregoing occasion, and confirms it by shewing them the great sin they thereby were guilty of, exhorting them to repentance.

“ If (says Christ, referring to their unkind treatment of him,) they have called the master of the house Beelzebub, how much more shall they call them of his household ?^p” See John x. 20.

§ 5. The Jews urged another objection against Jesus, that he called himself the Son of God.

ⁿ Luke xi. 17—20.

^o Matt. xii. 22, 23, 24.

^p Matt. x. 25.

The Jews being greatly displeased with Jesus for curing the man at the pool of Bethesda, and he urging in his defence, " My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said that God was his Father, making himself equal with God." After our Lord had urged divers incontestable proofs of his assertion, and of the falsity of their accusation, he adds, " Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?^a"

At another time Jesus speaking of his sheep says, " My Father which gave them me, is greater than all: and none is able to pluck them out of my Father's hand. I and my Father are one.

Upon this, " the Jews (being incensed against him) took up stones, (as they had done a little time before, chap. viii. 59.) again to stone him."

To which injurious treatment our Lord thus addressed them, saying, " Many good works have I shewed you from my Father; for which of those works do you stone me?"

^a John v. 17, 18, 45, 46, 47.

The Jews answering him, said, " For a good work we stone thee not ; but for blasphemy, and because thou, being a man, makest thyself God."

To which " Jesus answered them, Is it not written in your law, I said, Ye are Gods ? If he called them Gods, unto whom the word of God came, and the scripture cannot be broken : say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemeth ; because I said, I am Son of God ?

" If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works : that ye may know and believe that the Father is in me, and I in him."

Notwithstanding the unanswerable force of our Lord's arguments, justifying his own conduct, and reproving theirs, they were not moved by it ; for we are told, " they fought again to take him : but he escaped out of their hand."

§ 6. The Jews farther object against Jesus ; his mean parentage.

At Nazareth, he went into the synagogue on the sabbath-day, and taught them, reading in the prophesy of Eſaiah, as Luke iv. 17—21.

" And many hearing him, were astonished, saying, From whence hath this man these things ? and what wisdom is this which

^r John x. 29—39.

is given unto him, that even such mighty works are wrought by his hands?" Others "bare him witness, and wondered at the gracious words which proceeded out of his mouth." Yet they all joined, saying, "Is not this Joseph's son? Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda and Simon? and are not his sisters here with us? Whence then hath this man all these things? And they were offended at him."

To which Jesus replied, saying, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house."

"And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief."

Their prejudice and unbelief against him was so unreasonable and unjustifiable, that before he parted with them, he reprov'd them in the following manner: "I tell you of a truth, (saith he) that many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was throughout all the land: but unto none of them was Elias sent, save unto a woman who was a widow of Sarepta, a city of Sidon. And many lepers were in Israel in the time of Elijah the prophet: and none

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of

of them was cleansed, save Naaman the Syrian."

Seeing themselves so severely reprov'd, "all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill (whereon their city was built) that they might cast him down headlong. But he passing (in a miraculous manner) through the midst of them, went his way.^s"

At another time and place, Jesus conversing with those Jews whom he had miraculously fed, and who followed him to Capernaum, tells them, "The bread of God is he which cometh down from heaven, and giveth life unto the world." At this "the Jews murmured, because he said, I am the bread which came down from heaven.

"And they said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven."

To which our Lord replied, from verse 43 to 51.

When Jesus was at Samaria, he staid two days, and then he departed, and went into Galilee, (at a distance from Nazareth, where

^s Matt. xiii. 54—58. Mark vi. 2—6. Luke iv. 22—30.

^t John vi. 33, 41, 42.

he was brought up :) “ For Jesus testified, that a prophet hath no honour in his own country.”

C H A P. IV.

MANY of the Jews, and particularly the scribes and Pharisees, being greatly prejudiced against Jesus for not ascending the throne of his father David, and on those accounts, already related, it will appear, they took every method they could devise to undermine his credit with the people, and to render him obnoxious to the civil power. For these ends, various stratagems were contrived, as are related by the Evangelists, and which will appear in this chapter.

St. Luke relates of Jesus, that “ as he taught in the temple, (at the last passover,) and preached the gospel, the chief priests came upon him, with the elders.”

Jesus having severely reproved them in the parable of a certain man who planted a vineyard, we are told, " The chief priests and the scribes the same hour sought to lay hands on him ; and they feared the people : for they perceived that he had spoken this parable against them. And they left him, and went their way."

" Then went the Pharisees, and took counsel how they might entangle him in his talk." After this malicious consultation, " they send unto him certain of the Pharisees, and of their disciples, with the Herodians, as spies, which should feign themselves just men, that they might take hold of his words, or entangle him in his talk, that so they might deliver him unto the power and authority of the governor.

" And when they were come (to Jesus), they say unto him, Master, we know that thou art true, and carest for no man : for thou regardest not the person of men, but teachest the way of God in truth : Is it lawful to give tribute to Cesar, or not ? Shall we give, or shall we not ?

" But he knowing their hypocrisy and wickedness, (and the end they aimed at,) said unto them, Why tempt ye me, ye hypocrites ?" Do my just reproofs justify you in this invidious conduct ? You really deserve no answer ; however, " Shew me a penny. And they brought unto him a penny.

penny. And he saith unto them, Whose is this image and superscription ? And they say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar, the things which are Cesar's : and unto God, the things that are God's.

“ And they could not take hold of his words before the people : and they marvelled at his answer, and held their peace, and went away.^a”

Had Jesus denied Cesar's right to tribute, they would have delivered him to the power and authority of the governor. See chap. xxiii. 2. And if he had affirmed Cesar's right to it, he would have rendered himself odious to the people, who looked upon that as a national grievance. One of these two answers they hoped to draw from him.

At another time, “ the scribes and Pharisees brought to Jesus a woman taken in adultery ; and they say unto him, Master, this woman was taken in adultery, in the very act.

“ Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

“ This they said, tempting him, that they might have to accuse him. But Jesus

^a Matt. xxii. 15, &c. Mark xii. 13, &c. Luke xx. 19, &c.

stooped

stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lift up himself, and said unto them, He that is without sin among you, (viz. that has not committed the same, or a like offence; see Matt. xv. 1, 19. xii. 39. Mark viii. 38. which you all have,) let him first cast a stone at her.

“ And again he stooped down, and wrote on the ground.

“ And they which heard it, being re-proved (see the same word rendered, Luke iii. 19. 1 Cor. xiv. 24. Ephes. v. 13. James ii. 9. 1 John iii. 20.) by their own conscience, (of their impurity,) went out one by one, beginning at the eldest, even unto the last,” viz. till not one was left.

Their design in tempting Jesus seems to be one or other of these: If he had passed a legal judgment, by ordering her to be stoned, they might have represented it as an unjust encroachment on the civil magistrate's authority; had he acquitted the guilty woman, they probably would have charged him with patronizing matrimonial infidelity.

But he evaded each of these, and “ said unto the woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee (in the

the way they desired ; but that ye may know I greatly disapprove of your conduct,) go, and sin no more.^a

The unbelief and obduracy of the Jews in general, and the scribes and Pharisees particularly, against Jesus, was occasioned by his severe, though just reproofs, which their evil treatment often drew from him.

Upon our Lord's reading a passage in the prophecy of Isaiah, in the synagogue of Nazareth, and saying, " This day is this scripture fulfilled in your ears ;" while some wondered at those excellencies they observed in his delivery, others, displeased, said, " Is not this Joseph's son ?" To which Jesus replied, telling them, it was then as in times past, some of those Jews not valuing the blessing God had bestowed on them in sending him, it should be given to strangers, who would gladly receive and accept it. Discerning our Lord's intention, " all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill, that they might cast him down headlong."^b

After Jesus had rode into Jerusalem, amidst the loud acclamations of the common people, who proclaimed him king of Israel, the chief priests and scribes were

^a John viii. 3—11.

^b Luke iv. 16—29.

fore displeased at it, and said to Jesus, " Re-
buke thy disciples." To which he replies,
" Should these be silent, [after all the asto-
nishing things that have taken place in my
ministry] the (very) stones would cry out."

Moreover, he sharply reprov'd these men
for their duplicity and rebellion against God,
in the parable of the two sons, observing,
that those whom they reputed infamous,
(viz. the publicans and harlots,) had acted
with greater ingenuity than themselves.

Their deficiency in candour, humanity,
and gratitude, (together with the dreadful
effects thereof) is lively painted in the pa-
rable of the vineyard. The leading Phari-
sees, perceiving these parables to imply a
heavy charge on themselves, were desirous
immediately to seize Jesus.

" But when they sought to lay hands on
him, they feared the multitude, because they
took him for a prophet;" that is, the king
of Israel, as appears by comparing the Evan-
gelists.^c

See more instances of this kind of con-
duct of the Jews towards Jesus, Mark xi.
15, &c. John ii. 13. viii. 37—59.

See the character our Saviour gives of the
scribes and Pharisees, before his disciples
and the multitude, the day that he rode
into Jerusalem, Matt. xxiii. 1—36.

^c Matt. xxi. 28—46. Luke xix. 39, 40.

The scribes and Pharisees were not contented with raising and propagating groundless objections against Jesus, injurious (as they thought) to his character, but they complain to him of his disciples breaking the sabbath. At a certain time, " Jesus went on the sabbath-day through the corn, and his disciples were hungry, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, (ever attentive to reproach Jesus,) they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

" But he said unto them, Have ye never read what David did when he was an hungry, and they that were with him, How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, (to whom he gave a part,) but only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple prophane the sabbath, and are blameless? But I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the son of man is Lord even of the sabbath-day."^d

The scribes and Pharisees were not content with finding fault with the conduct of

^d Matt. xii. 1—8.

Jesus only, in the instances already produced, but they endeavoured to wound his character as a prophet, through the conduct of his disciples also ; namely, in their eating with defiled, that is, unwashen hands. They do not object this to him, as having broken any one precept of the law, but only a tradition of the elders, which, as the people in general paid an implicit obedience to, and were very zealous of, therefore they looked upon a breach of that, as our Lord plainly represents upon another occasion, equal to a breach of the law itself, and consequently, so far as the minds of the people were tinctured with this invidious charge, it would lessen their opinion of Jesus, and their regard to him, (which is what they aimed at,) by an admission of such men to his friendship and intimacy.

After Jesus had told the scribes and Pharisees what their true character, and what just judgments they had reason to fear, (being greatly irritated,) they “ began to urge him vehemently, and to provoke him to speak of many things : lying in wait for him, and seeking to catch something out of his mouth, that they might accuse him.”

From the foregoing account of the principles and behaviour of the scribes and Pharisees, we may see the justness of John's

* Luke xi. 53, 54.

observation ; “ He came unto his own (people), and his own received him not.^f”

Even John Baptist said, from what he saw of those persons, after Jesus had entered upon his ministry some time, that “ no man (*i. e.* no men, comparatively,) received his (Jesus’s) testimony of what he had seen and heard, and testified to them.^g”

To Nicodemus Jesus saith, concerning this unbelief of the Jews in him, “ Verily, verily, I say unto thee, We speak (*i. e.* I speak) that we do know, and testify that we have seen ; and ye receive not our witness.^h”

^f John i. 11. ^g iii. 32. ^h ver. 11

C H A P. V.

IT having appeared, in part, from whence the prejudices and unbelief of the Jews against Jesus arose, it is proper to state the proofs he gave them of his being the Messiah, and therefore that his doctrine was from heaven ; in which will farther appear their prejudices and unbelief in him.

§ 1. To begin with his miracles. And the miracle we shall first produce was performed at the pool of Bethesda, at Jerusalem. “ A certain man was there, who had an infirmity thirty and eight years.—Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man took up his bed, and walked. And on the same day was the sabbath.”

This occasioned the Jews to invalidate the miracle, and lessen his character as the Messiah. To which Jesus replied, “ My Father worketh hitherto, (with me, by his power,) and I work.—The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth : and he will shew him greater works than these, that ye may marvel.

“ I can

“ I can of mine own self do nothing : as I hear, I judge : and my judgment is just ; because I seek not mine own will, but the will of my Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true. But I receive not testimony from man : but these things I say, that ye might be saved. The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. The Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice, nor at any time seen his shape. And ye have not his word abiding in you : for whom he hath sent, him ye believe not.^a”

At another time Jesus having said, “ He that followeth me, shall not walk in darkness, but shall have the light of life ;” the Pharisees therefore said, “ Thou bearest witness of thyself ; thy record is not true.” To which Jesus, alluding to his miracles, replies, “ I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me, beareth witness of me.^b”

^a John v. 1—38.

^b viii. 12, 13, 16, 17, 18.

In the conversation that followed, upon Jesus telling the Jews that he was the good shepherd, and that all who had been before him, who had claimed the Messiahship, were only thieves and robbers, it occasioned a division among them: "Many said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil: Can a devil open the eyes of the blind?" the miracle he had just performed. "The Jews (therefore) came round about him, and said, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

"Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me." He farther said to them, "Many good works have I shewed you from my Father."

Concerning Lazarus's death, speaking to his disciples, "Jesus said unto them plainly, Lazarus is dead. And I am glad (even) for your sakes, that I was not there (to cure him), to the intent ye may believe: nevertheless, let us go unto him.—Jesus coming to the grave—they took away the stone where the dead was laid. And Jesus lift up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou heardest me always: but because of the people, which stand by, I said it,

* John x. 24, 25, 32.

that

that they may believe that thou hast sent me.^d

Upon the Jews seeing this miracle, and many of them believing on Jesus as the great prophet, the king of Israel—others of them, who still continued in their unbelief, “ went their ways to the Pharisees, and told what things Jesus had done,” (and how the people believed in him.) Upon this the Pharisees were much moved; for we are told, “ Then gathered the chief priests and the Pharisees a counsel, and said, What do we? for this man doth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.”

Upon Caiaphas prophesying that it was expedient that one man (*i. e.* Jesus) should die, that the nation perish not, “ from that day forth, they took counsel together to put him to death.”^f

To avoid which for the present, “ he walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.”^g

John Baptist's disciples having seen Jesus, by his word only, cure the Centurion's servant, and raise the widow's son, they go

^d John xi. 14, 15, 39, 41, 42. * ver. 47, 48.
^f ver. 51. ^g ver. 54.

to John, who was yet in prison for reproving Herod, and shew him all these things. Upon this, he "called unto him two of his disciples, and sent them unto Jesus, saying, Art thou he that should come, or look we for another?" This message they delivered to Jesus, desiring an answer. "In that same hour he cured many of their infirmities and plagues, (or vexatious evils,) and of evil spirits, and unto many that were blind, he gave sight." Their seeing these things Jesus concluded would be a more convincing proof, joined with those they either saw, or had related to them lately, than any thing he could say, that he was that great prophet, and therefore they need not look for another. We are therefore told, "Then Jesus answering, said unto them, Go your way, and tell John what things you have seen and heard, how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, (see ver. 11—15, 18.) to the poor is the gospel preached. And blessed is he whosoever shall not be offended in me.^h"

Jesus being accused by the unbelieving Jews, of casting out devils by Beelzebub, tells them, "If I with the finger of God cast out devils, no doubt but the kingdom of God is come upon you.ⁱ" See Matt. xii. 22—30.

^h Luke vii. 18—23. ⁱ xi. 20.

A little before Jesus was crucified, as he was talking to the disciples upon the proofs he had given the Jews that he was sent of God, their unbelief in him, and the sinfulness of it, he tells them, " If I had not come, and spoken unto them, they had not had sin : (that is, the sin of unbelief in me :) but now they have no cloke for their sin. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, (who set up for being the Messiah, as some have done,) they had not had sin : but now have they both seen, and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, ' They hated me without a cause.'^k"

It is to this testimony of miracles that Jesus appeals to Philip, in proof he had seen the Father, when he said to Jesus, " Lord, shew us the Father, and it sufficeth us."

To whom Jesus answered, " Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; and how sayest thou, Shew us the Father?"

" Believeest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father, that dwelleth in me,

^k John xv. 22—25.

he doth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works sake."

This proof will be greatly increased to you after my resurrection ; for " Verily, verily, I say unto you, He that believeth on me, (*i. e.* you, and other of my disciples,) the works that I do, shall he do also, and greater works than these shall he do ; because I go to my Father.¹" Compare herewith chap. v. 19, 20, 32, 36. viii. 16, 18, 28, 29. x. 25, 30, 32, 37, 38. xi. 41, 42. xvi. 32.

" At that day (saith Jesus, alluding to the Holy Ghost descending on them at the day of Pentecost, and the miracles they would thereby perform,) ye shall know that I am in my Father, and you in me, and I in you.^m"

Peter, in his sermon to Cornelius, saith, " God anointed Jesus of Nazareth with the Holy Ghost, and with power ; who went about doing good, and healing all that were oppressed of the devil : for God was with him. And we (apostles) are (eye and ear) witnesses of all things which he did both in the land of the Jews, and in Jerusalem."

Concerning the miracles Jesus wrought in proof of his being the Messiah, his disciples tell him, after his resurrection, (though then they knew him not,) when they said unto him, (upon his asking, " What things ?")

¹ John xiv. 8—12. ^m ver. 20. ^a Acts x. 38, 39.

" Con-

“ Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people.”

§ 2. Another proof of his being the Messiah, to which Jesus appealed, was the testimony of prophecy. But his appeals to these are very few.

Jesus being in the synagogue of Nazareth, there was delivered unto him the book of the prophet Esaias, where he read, “ The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

And the eyes of all them that heard being fixed upon him, he began to say unto them, “ This day is this scripture fulfilled in your ears.”

In the disputation Jesus had with the Jews, concerning his curing the man at the pool of Bethesda, one of the proofs he referred them to, that he was sent of God, was the scriptures. “ Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” At the conclusion he saith, “ Do not think that I will accuse ye to the (my) Father (altogether, for) there is one (besides me) that accuseth you, even Moses, in whom ye

° Luke xxiv. 19.

trust. For had ye believed (that is, rightly understood Moses in his prophecy concerning me,) ye would have believed me: for he wrote of me. But if ye believe not (*i. e.* do not rightly understand the true meaning of) his writings, how shall ye believe (*i. e.* clearly understand) my words?^p against whom ye have such unreasonable and inflexible prejudices.

Partly on these accounts it was, that he so often spake in parables, disclosing those things that related to his kingdom, as they were able to bear it.

To a superficial reader it may seem strange, that Jesus urged only these prophecies in his public preaching, that we have any account of, notwithstanding there are many others which as plainly, if not more plainly, describe him as the Messiah, and therefore might have been proposed as additional proofs of his prophetic and royal character.

But the causes of this omission seem plain, upon a close inspection into the particular circumstances of things at that time, to be, namely, because the more copious and clear those proofs were to the common people, they would have been more determined than they were to set him up as the king of Israel, which would have entirely frustrated the end of his ministration.

^p John v. 39, 45, 46, 47.

Besides,

Besides, had he applied those prophecies to himself, the Pharisees, &c. his inveterate enemies, would have availed themselves of it, accusing him of arrogating to himself the character of king of Israel, without the least right thereto, who was only a deceiver of the people, in like manner as they did his calling himself the Son of God.

When the prudential reasons for his not urging and applying the prophecies to himself ceased, he entered into a particular detail of them, as may be seen, Luke xxiv. 25, 26, 27.

§ 3. Another proof which Jesus urged to the Jews, that he was sent of God, was the testimony that John the Baptist bare of him. This he did only once.

After urging the miracles which he had performed, as proofs that God had sent him, he says to the Jews, "Ye sent unto John, (chap. i. 19, &c.) and he bare witness unto the truth. But I receive not testimony (wholly) from man. I have a greater witness than that of John."

* John v. 33, 34, 36.

C H A P. VI.

IN which will appear the proofs the scribes and Pharisees, and divers others, gave of their unbelief in Jesus, and hatred of him, upon seeing his miracles, and other parts of his conduct.

JESUS being about to cure a man of a withered hand on the sabbath-day, and perceiving at the same time their malicious intention towards him, “looking round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.” The Pharisees, far from being wrought on in a proper manner, “went forth, and straightway took counsel with the Herodians against him, how they might destroy him.”^a

Upon Jesus curing the man at the pool of Bethesda on the sabbath-day, “the Jews persecuted him, and sought to slay him, because he had done these things on that day.”^b

Upon his loosing the woman from her infirmity, which she had laboured under eighteen years, “the ruler of the syna-

^a Mark iii. 5, 6.^b John v. 16.

gogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath-day.^c See Jesus's answer, ver. 16, &c. John viii. 28.

We are told, concerning the treatment Jesus met with from the Jews, that " he walked in Galilee : for he would not walk in Jewry, because the Jews sought to kill him."^d

At the feast of tabernacles " the Jews sought him, and said, Where is he ? And there was much murmuring among the people concerning him : for some said, He is a good man : others said, Nay ; but he deceiveth the people. Howbeit, no man spake openly of him (in his favour) for fear of the Jews."

Jesus being in the temple teaching the people, and telling them his doctrine was from heaven, he said, (referring to their treatment of him, on curing the man at the pool of Bethesda on the sabbath-day,) " Did not Moses give you the law, and yet none of you keepeth the law ? Why go ye about to kill me ?" The people most abusively and absurdly answered, " Thou hast a devil : who goeth about to kill thee ?" See his excellent reply, ver. 21 to 24.

^c Luke xiii. 11—14.

^d John vii. 1.

Upon Jesus saying, they knew who he was, and whence he came, but they did not know him that sent him, " they sought to take him."

Many of the people, upon hearing our Lord's doctrine at this time, believed on him, and said, " When Christ cometh, will he do more miracles than these which this man hath done?" This conversation being too favourable to Jesus for the Pharisees, it is said, " they heard that the people murmured such things (for they dared not speak out plainly, as ver. 13.) concerning him: and the Pharisees and the chief priests sent officers to take him."

In the mean time the people were debating upon the subject, and divided in their opinion concerning Jesus, " those who were his enemies would have again taken him; but no man laid hands on him." See the conversation that passed upon the officers returning without having taken Jesus, ver. 45 to 53.

Upon Jesus saying, " I and my Father are one," the Jews took up stones, again to stone him. And, upon some farther conversation, shewing the truth of what he said, " they sought to take him, but he escaped out of their hand."^f

Jesus, in his discourse to the Jews, immediately after the scribes and Pharisees had tempted him, in asking his resolution on

^e John vii. 11, &c. ^f x. 30, 31, 39.

the case of the woman taken in adultery, having wrought on some to believe on him, tells them, " If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free."

They, apprehending Jesus insinuated thereby that they were in a state of civil bondage, were displeased at him, and said, " We are Abraham's seed, and were never in bondage to any man : how sayest thou, Ye shall be made free."

To whom Jesus answered parabolically, ver. 34, 35, 36, 37, saying, " I know that ye are Abraham's (natural) seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father." They supposing Jesus to refer to some other progenitor than Abraham, answer him, " Abraham is our father." That they were not his spiritual children, he proves thus : " If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard from God : this did not Abraham. Ye do the deeds of your father."

Then said they to him, " We be not born of fornication ; we have one Father, even God."

As a proof he is not your Father, nor you his children, I tell you, " If God were
O your

your Father, you would love (and not hate) me : for I proceeded forth, and came from God ; neither came I of myself, but he sent me. Why do ye not understand my speech ? even because ye cannot hear (bear with) my words, shewing you who I am.

“ Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him,” &c. Upon this sharp and personal reproof, the Jews said unto him, “ Say we not well, that thou art a Samaritan, and hast a devil ?” In Jesus’s answer he said, “ If a man keep my sayings, he shall never see death.” The Jews, understanding him to speak of natural death, say to him, “ Now we know that thou hast a devil. Abraham is dead, and the prophets ; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead ? and the prophets are dead : whom makest thou thyself ?”

Jesus, in his farther reply, says to them, “ Abraham rejoiced to see my day : and saw it, and was glad.”

This moved them again, and with some vehemence they replied, “ Thou art not yet fifty years old, and hast thou seen Abraham ?” Jesus said unto them, “ Verily, verily, I say unto you, Before Abraham was, I am.”

“ Then took they up stones to cast at him : but Jesus hid himself (miraculously),
and

and went out of the temple, going through the midst of them, and so passed by.^s"

St. John records, " though Jesus had done so many miracles before them, yet they believed not on him : that the saying of Esaias the prophet might be fulfilled, which he spake, ' Lord, who hath believed our report ? and to whom hath the arm of the Lord been revealed ?^h' "

The Pharisees, ever studious to shew their prejudice against Jesus, and to instil the same into the common people, tell the blind man, whom Jesus had restored to sight, " This man is not of God, because he keepeth not the sabbath-day." And, upon farther conversation with him, they say of Jesus, " We know that this man is a sinner—as for this fellow, we know not from whence he is."

Previous to the cure of this man, the Jews had agreed, that if any man did confess that Jesus was Christ, he should be put out of the synagogue. The parents of this man, therefore, knowing this, were very cautious in what they said to the Pharisees in favour of Jesus, " For they feared the Jews, lest they should be put out of the synagogue." And when they found the man himself was a convert to Jesus, so far as to believe he performed the miracle by the power of God, and had moved them against him by his sensible replies, they cast him

^s John viii. 33, 39. ^h xii. 37, 38.

out of the synagogue ; not only as a punishment on him, but to deter others (as it did his parents) from confessing Jesus to be the Messiah.

That the blind man did not then believe him to be the Christ is plain ; for, when Jesus had found him, (after the conversation had ended between the Pharisee and the blind man) he said to him, “ Dost thou believe on the Son of God ? ” He answered, and said, “ Who is he, Lord, that I might believe on him ?ⁱ ”

The influence which this determination of the Pharisees had on the minds of many, even considerable persons, appears from what is related. “ Among the chief rulers also, many believed on Jesus ; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.” But it is added, as a reflection even on those persons, that they were not restrained wholly from that consideration, “ For they loved the praise of men, more than the praise of God.^k ” Of this number seems to have been Joseph of Arimathea, “ being a disciple of Jesus, but secretly for fear of the Jews.^l ”

Our Lord, speaking to the unbelieving Jews, upon his curing the man at the pool of Bethesda, saith, “ How can ye believe, which receive honour one of another, and

ⁱ John ix. 16, 24, 29, 35, 36.

^k xii. 42, 43.

^l John xix. 38.

seek not the honour that cometh from God only?^m"

The chief priests were not contented in taking counsel together to put Jesus to death, because he had raised Lazarus, and many Jews thereupon believed in him; but we are told, that "much people of the Jews, which knew that Jesus was at Lazarus's house, came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." Upon this "the chief priests farther consulted, (with the same design to stop the progress of Jesus's ministry,) that they might put (even) Lazarus to death also;" on this account, namely, "Because that by reason of him many of the Jews went away, and believed on Jesus."ⁿ

Soon after Christ had raised Lazarus, he rode into Jerusalem. On this account many people met him, because they had heard he had done this miracle. The Pharisees, as usual, being greatly moved at the number of his attendants, and what they said in favour of Jesus's prophetic and royal character, said among themselves, "Perceive ye how ye prevail nothing? behold, the world is gone after him."^o

See their conduct, as related by Mark xi. 18. xii. 12. Luke xix. 47, 48.

We may here justly add the unkind treatment he met with from his own brethren,

^m John v. 44. ⁿ xii. 9, 10, 11. ^o ver. 18, 19.

who

who say to him in derision, " Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly: If thou do these things, shew thyself to the world." For neither did his brethren believe in him.

To whom Jesus replies, " My time is not yet come: but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil."^p

This was one principal cause why he was hated (as we have seen) of the scribes and Pharisees.

Upon the foregoing representation of the principles and conduct of the Pharisees, &c. against Jesus on various occasions, both as they were levelled against him, and to hinder the success of his ministration in converting others, we may see how justly he speaks of them when he tells them, " Wo unto you, scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."^q Luke xi. 52.

To which may just be added our Lord's words, speaking of the same persons in the parable of the son, who said to his father, " I go, Sir;" and went not.—" What think

^p John vii. 3—7.

^q Matt. xxiii. 13.

you?

you? (saith he to them): A certain man had two sons, and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterwards he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not. Whether of them twain did the will of his father? They say unto him, the first. Jesus saith unto them, that the publicans and the harlots (the first son) go into the kingdom of God before you.

“ For (reminding them of their unto-ward conduct during John’s ministry, he saith,) John came unto you in the way of righteousness, and ye believed him not: but the publicans and harlots believed him. And ye (even) when ye had seen it, repented not afterward, (like the second son,) that ye might believe him.” Or, as the same case is related by Luke:

“ All the people that heard him (John) and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.”

On this occasion Jesus continues his censures of those men in this manner, saying, “ Whereunto shall I liken this generation? and to what are they like? They are like unto (even) children (that are of a wayward

* Matt. xxi. 28—32.

* Luke vii. 29, 30.

disposition, who seldom do what is desired of them by their playfellows,) calling one to another, and saying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not wept." Thus do these persons act towards John Baptist and me. Of John, " who came neither eating bread, nor drinking wine (they say) He hath a devil. Of the son of man, who is come eating and drinking, they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But (saith Jesus) wisdom is justified of all her children.—And so are we of all those who believe."

I would here offer it to consideration, as what appears probable to me, that one reason, at least, why both John the Baptist and Jesus, when speaking of the gospel to the Jews, and Jesus to his apostles, and in his parables particularly, call it the kingdom of God, and the kingdom of heaven, was to accommodate their language to the apprehensions they had of that kingdom they expected under the Messiah, thereby to conciliate their minds to their doctrine. Jesus thereby kept his apostles attached to him, though they were mistaken in their hopes of an interest in it 'till the time came, when he would open their understandings, that they might understand the scriptures concerning himself, agreeable to their true meaning.

That

That Jesus, in speaking of the gospel, (particularly in his parables) calls it the kingdom of God and of heaven, is so often repeated, that it is needless to cite proofs of it. I shall therefore only offer a few particular passages to this purpose, spoken to the apostles.

Upon Peter's confession to Jesus, that he was the Christ, the Son of the living God, he saith to him, "To thee I will give the keys of the kingdom of heaven." Immediately upon this he tells them, that he should be put to death by the Jews; upon which Peter rebuked him, as thereby all their hopes of the Messiah's temporal kingdom vanished. Jesus, in his reply, tells them, these and every other worldly consideration must be given up for him; but that he might give them some hopes of his kingdom, he tells them, "Verily, I say unto you, There be some standing here, which shall not taste of death, 'till they see the son of man come in his kingdom."

At another time Jesus expressing the great improbability of a rich man's entering into the kingdom of God, Peter saith to him, "Behold, we have forsaken all, and followed thee: what shall we have therefore?" To which Jesus replying, said, "Verily, I say unto you, that ye which have followed me in the regeneration, when the son of

^t Matt. xvi. 19, 28.

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man

man shall sit on the throne of his glory, ye also shall sit on twelve^u thrones, judging the twelve tribes of Israel.^u"

Describing the forerunning circumstances of the destruction of Jerusalem to his apostles, he tells them, " Then shall they see the son of man coming in a cloud, with power and great glory. And when these things (before mentioned) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." After mentioning the parable of the fig-tree, he saith, " So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand.

" Verily I say unto you, This generation shall not pass away, 'till all be fulfilled."^w Compare herewith Mark x. 37.

After Jesus had checked the aspiring disposition in his apostles, contending who should be greatest, *i. e.* in his kingdom, that he might not quite extinguish their fond hopes of it, he tells them, " Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."^x Compare herewith Matt. xxvi. 29.

^u Matt. xix. 27, 28. ^w Luke xxi. 27, 28, 31, 32.

^x Luke xxii. 28, 29, 30.

I will cite only one more passage. After Jesus was risen, " When they were therefore come together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." And adds, " But ye shall receive power (or be endued with power from on high, as Luke xxiv. 49.) after that the Holy Ghost is come upon you." This power, I presume, they then thought respected some high department in his kingdom.

Acts i. 6, 7, 8.

C H A P. VII.

The character of the scribes and Pharisees,
related by Jesus.~

Their religious principles corrupted, and their
behaviour only outward and formal.

THEN came to Jesus scribes and Pharisees, accusing his disciples of eating with unwashen hands. To whom he says, " Well did Eſaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips : but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men.^a"

Jesus having told them of teaching children to dishonour their parents, and that their religious character was meer outward shew, he called the multitude to him, and tells them what really defiled a man ; namely, such unholy doctrine as they taught.

Our Lord is more explicit to his apostles afterwards, in what he intended and charged the scribes and Pharisees with, " For out of the heart (*i. e.* their heart) proceed evil

^a Matt. xv. 7, 8, 9. .

thoughts,

thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things that defile a man.^b

Upon our Lord's speaking to the Pharisees, his disciples (being mixed with the people, and) hearing what they say, came to Jesus and said, "Knowest thou that the Pharisees were offended after they heard this saying?"

To whom Jesus replied, " (They are not worth your's nor my minding :) Let them alone : they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."

" All their works they do, for to be seen of men : they make broad their phylacteries, [slips of parchment, containing some parts of the Old Testament, which the Pharisees commonly wore about them,] and enlarge the borders of their garments."^d

Jesus being invited to eat bread with a Pharisee, " he marvelled that he had not first washed before dinner."

To whose secret thoughts Jesus replied with great freedom, " Now do ye Pharisees make clean the outside of the cup and platter." See Mark vii. 4, 8.

" Wo unto you, Pharisees : for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God—

^b Matt. xv. 19, 20. ^c xvi. 3—19. ^d xxiii. 5.

Your inward part is full of ravening and wickedness." See Matt. xv. 1, &c.

" Two men (saith Jesus, discoursing to the Pharisees and rulers,) went up into the temple to pray; the one a Pharisee—who stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterous, or even as this publican. I fast twice in the week, I give tithes of all that I possess.—As to the publican, who smote upon his breast, saying (only), God be merciful to me a sinner—I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself, shall be abased."

Of the scribes and Pharisees saith Jesus, " Ye outwardly appear righteous unto men."

For appearing outwardly righteous unto men, Jesus upbraids them, saying, " Ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their

* Luke xi. 37, 38, 39, 42. † xviii. 10, 11, 12, 14.

sepulchres. Fill ye up then the measure of (the sins of) your fathers.^g"

Of these persons Jesus saith, " Ye are they which justify yourselves before men ; but God knoweth your hearts : for that which is highly esteemed amongst men, is abomination in the sight of God.^h" See xviii. 9, 10, 11, 14.

Jesus tells these persons their omissions of duty towards God and men.

" Ye (Pharisees, &c.) have omitted the weightier matters of the law ; ye pass over the love of God, judgment, mercy, and faith : these ought ye to have done, and not to leave the others (tithing mint, &c.) undone.ⁱ"

They were extremely fond of external honour and respect from men.

" Ye love (saith Jesus to them) the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.^k" " Beware of the scribes, which love to go in long cloathing, and love salutations in the market-places.^l" See Luke xx. 46. xi. 43.

Jesus being invited by a Pharisee to eat bread at his house, it is said, " He put forth a parable to those (Pharisees, &c.) that were bidden, when he marked how they chose out the chief rooms ; saying unto

^g Matt. xxiii. 28—32. ^h Luke xvi. 15. ⁱ Matt. xxiii. 23. ^k ver. 6, 7. ^l Mark xii. 38.

them,

When thou art bidden of any man to a wedding, sit not down in the highest room : lest a more honourable man than thou be bidden of him ; and he that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room ; that when he that bade thee cometh, he may say to thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be abased ; and he that humbleth himself, shall be exalted.*" See his further advice, ver. 12, 13, 14. Compare this with their real principle and conduct, chap. xvi. 14, 19, 20, 21.

To promote their own sinister ends, tho' in opposition to the express law of God, they rejected the counsel of God, that they might keep (to) their own tradition : " For Moses said, Honour thy father and thy mother ; and whoso curseth father or mother, let him die the death. But ye say, (and teach the people,) If a man say to his father or mother, It is a gift by whatsoever thou mightest be profited by me, (*i. e.* what should have supported you is given into the treasury, devoted to God's service,) he shall be free (from any future obligation to support them ;) and ye suffer him not to do ought for his father and mother, (although

* Luke xiv. 1—11.

such supply is included in the command to honour them thereby :) making the word (*i. e.* this command) of God of none effect through your tradition : and many such like things ye do.^m

These persons were guilty of great hypocrisy, injustice, and oppression.

“ Wo unto you scribes and Pharisees, hypocrites, (saith Jesus ;) for ye devour widows houses, and for a pretence, or shew, make long prayers ; therefore ye shall receive the greater damnation.”ⁿ

“ Within ye are full of extortion and excess, of hypocrisy and iniquity. Your inward part is full of ravening and wickedness.”^o

Concerning swearing, they taught that “ Whosoever shall swear by the temple, it is nothing, (an oath not obligatory :) but whosoever shall swear by the gold of the temple, he is a debtor :” (*i. e.* it bindeth him to a performance.)

Of whom Jesus saith, “ Ye fools, and blind : for whether is greater, the gold, or the temple that sanctifieth the gold ? And ye teach also, that “ Whosoever shall swear by the altar, it is nothing, (*i. e.* it bindeth not :) but whosoever sweareth by the gift that is upon it, he is guilty, (if he does not perform the obligation.)

^m Mark vii. 10—13.

ⁿ Matt. xxiii. 14.

^o Matt. xxiii. 25, 28.

Luke xi. 39.

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“ Ye fools, and blind: for whether is greater the gift, or the altar that sanctifieth the gift?” To shew the absurdity of such doctrine, and how unqualified they were to be teachers of the people, and likewise the binding obligation of such oaths, Jesus saith, “ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.^p”

Their usurpation and spiritual tyranny is thus set forth:

“ They bind heavy burdens, and grievous to be borne, and lay them upon mens shoulders; but they themselves will not move them with one of their fingers.”

Jesus reproving the Pharisees, and being heard by a lawyer, he said unto him, “ Master, thus saying, thou reproachest us also.” To whom he said, “ Wo unto you also, ye lawyers: for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.”

They were great hypocrites.

“ Wo unto you, scribes and Pharisees, hypocrites; for ye devour widows houses,” &c.

^p Matt. xxiii. 16—22.

^r Luke xi. 45, 46.

^q ver. 4.

“ Wo

“ Wo unto you, scribes and Pharisees, hypocrites ; for ye pay tithes,” &c.

“ Wo unto you, scribes and Pharisees, hypocrites ; for ye make clean the outside of the cup, &c. &c.—Within ye are full of hypocrisy.”

“ Wo unto you, scribes and Pharisees, hypocrites ; for ye shut up the kingdom of God,” &c.

Before an innumerable company of people, Jesus “ began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.”

One of the Pharisees accusing Jesus of breaking the sabbath, because he healed a man on that day, he “ answered him, and said, Thou hypocrite, doth not each one of you on the sabbath-day loose his ox or his ass from the stall, and lead him away to watering ? Is it not therefore as lawful for me to do what I have done ?” And if I am justly accused, will it not fall more on you ?

“ Ye blind guides, which strain at a gnat, and swallow a camel.”

These persons Jesus justly accused with saying, and not doing.

He saith to his disciples, “ Do not ye after their works : for they say, and do not.”

^a Matt. xxiii. 13, &c.

^c Luke xii. 1.

^u Matt. xxiii. 24.

Jesus having extorted from the scribes and chief priests, and elders of the people, a confession (in their own minds) of their guilt, in rejecting the counsel of God against themselves, not being baptized of John, while even the publicans and harlots justified God in their being baptized of him, (compare Matt xxi. 23—26, 31, 32. Luke vii. 29, 30.) he reproved them in the following parable, describing their real character.

“ But what think ye ? A certain man had two sons, and he came to the first, (which represents the publicans and harlots) and said, Son, go work to-day in my vineyard. He answered and said, I will not : but afterward he repented, and went.

“ And he came to the second, (by which your principle and conduct is represented) and said likewise. And he answered and said, I go, Sir ; and went not.

“ I now ask you, Whether of them twain did the will of his father ?” They say unto him, “ The first.”

Jesus saith unto them, “ Verily, I say unto you, that the publicans and harlots (the first son) go into the kingdom of God before you, (having repented :) For John came unto you, (the second son, and told you what the father required of you) in the way of righteousness, and ye believed not ; (*i. e.* obeyed not :) but the publicans and harlots believed him ; (thereby justifying
God

God, being baptized of him.) And ye, when ye had seen it, (their conduct) repented not afterward, (as the first son did, though you 'knew your duty as well as they,) that ye might believe (*i. e.* obey) him."^w

See his farther reproof of these chief priests, &c. at this time, and the enmity it raised in them against him. Matt. xxi. 33 to 46. Luke xx. 19 to 26.

That the Pharisees were covetous, we are told by Luke.

"The Pharisees also, who were covetous, heard all these things, (before spoken of :) and they derided Jesus."^x

See their character represented in the parable of the unjust steward and the rich man, which our Lord spake, levelled at this their conduct.

Of the Pharisees and Sadduces Jesus saith, "A wicked and adulterous generation seeketh after a sign," &c. Compare xv. 1, 19, 20.

It appearing that the character of the scribes and Pharisees was not only a complication of wickedness, but its baneful influence poisoned others, it is no wonder that even John Baptist and Jesus speak to them by the following names.

When John saw many of the Pharisees and Sadduces come to his Baptism, he said

^w Matt. xxi. 28—32.

^x Luke xvi. 14

^y Matt. xvi. 4.

unto them, “ O generation of vipers, who hath warned you to flee from the wrath to come ? Bring forth therefore fruits meet for repentance. And think not to say within yourselves, We have Abraham to our father : (compare John viii, 33, 39.) for I say unto you, that God is able of these stones to raise up children to Abraham.^z”

Agreeable to which Jesus saith of the Pharisees, who said he cast out devils by Beelzebub, “ O generation of vipers, how can ye, being evil, speak good things ? for out of the abundance of (the wickedness of) the heart (*i. e.* your heart) the mouth speaketh.^a”

“ Ye fools, and blind. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell ?^b”

Of these persons Jesus saith, “ Ye are of your father the devil, and the lusts of your father ye will do : he was a murderer from the beginning, and abode not in the truth, because there is no truth in him.” Ver. 55.

Our Lord compares these persons to whited sepulchres. “ Wo unto you scribes and Pharisees, hypocrites ; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleanness. Even

^z Matt. iii. 7, 8, 9.

^b Matt. xxiii. 19, 33.

^a xii. 34.

^c John viii. 44.

so ye appear outwardly righteous unto men, but within ye are full of hypocrisy and iniquity.^d

“ Ye are as graves which appear not, and the men that walk over them are not aware (of the danger they are in) of them.”

Jesus calls them the children of Satan.

“ Ye are of your father the devil, and the lusts of your father ye will do.^e”

The Pharisees accusing the disciples to Jesus of eating with unwashen hands, and they being displeased with him for reproving them for capital breaches of God's law, he saith to his disciples before the multitude, “ Let them alone : they are blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.^g”

“ Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing,” &c.

“ Thou blind Pharisee, cleanse first that which is within the cup and platter,” &c.

“ Ye blind guides, which strain at a gnat, and swallow a camel.^h”

From the foregoing account of the principle and conduct of these persons, we need not wonder at what Jesus saith of them.

“ Wo unto you, scribes and Pharisees, hypocrites ; for ye compass sea and land to make one proselyte, and when he is made,

^d Matt. xxiii. 27.

^e Luke xi. 44.

^f John viii. 44.

^g Matt. xv. 14.

^h xxiii. 16, 24, 26.

ye make him two-fold more the child of hell than yourselves.ⁱ”

Just, therefore, was the caution of Christ to his disciples : “ Take heed and beware of the leaven of the Pharisees and of the Sadduces, and of Herod, which is hypocrisy ;” *i. e.* of the pernicious principles notorious in these men.

From the foregoing character of the scribes and Pharisees, we may see the justness of that which Jesus said to the people in his sermon on the mount. “ I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God.^k”

To me it is probable our Lord intended these sort of persons, Matt. vii. 15—20.

I will just add, that from the above genuine character given of the scribes and Pharisees, it is easy to account for their whole conduct towards Jesus, they being disappointed of the worldly honours they expected under the temporal reign of the Messiah, and their resentment at him on account of the many severe, though just, checks and rebukes he gave them ; also why they often sought to take away his life, and at his trial and crucifixion derided him in the manner related by the Evangelists.

Their pride, arrogance, and worldly-mindedness, with aspiring thought of tem-

ⁱ Matt. v. 20.

^k v. 20.

poral greatness, wealth and power, and their religious superiority, set them above all instruction and reproof, and their resentment at him could not be satisfied but in his ignominious death.

Their hatred of Jesus farther appears in their conduct towards his apostles, after the descent of the Holy Ghost on them, as recorded in the Acts.

1st, From the foregoing representation of the unbelief of the scribes and Pharisees, &c. in Jesus, it is easy to discern on what account he expressed surprize at finding so great faith in him by some persons, not Jews, who applied to be healed, or in behalf of others; and also the reason why he spake of it before the multitude, *i. e.* to reprove them for their unbelief in him, notwithstanding they had seen him perform many miracles.

At Capernaum, a Centurion's servant, whom he valued, was sick, and he knowing Jesus was a Jew, and having shewn them kindness in building for them a synagogue, he applied to some of them to speak to Jesus to cure him, who readily complied; but when he was come near the house, the Centurion apologized that he was not worthy to receive so great a person into it, but said, "speak the word only, and my servant shall be healed," telling him how he was obeyed by speaking to his servants only, believing his word was as powerful in the

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removal of diseases. " When Jesus heard these things, he marvelled at them, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no not in Israel ; (*i. e.* among you Jews.) And I say unto you, that many shall come from the east and west, (who are Gentiles) and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom, (*i. e.* you unbelieving Jews) shall be cast out into outer darkness : there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Go thy way, and as thou hast believed, so be it done unto thee. And they that were sent, (with the Centurion) returning to the house, found the servant whole that had been sick.¹"

Jesus being in the coasts of Tyre and Sidon, a woman of Canaan (a Gentile) came to him, earnestly requesting he would have mercy on her daughter, who was grievously vexed with a devil. But he answered her not a word ; and his disciples besought him to send her away. " But he answered, and said, I am not sent but unto the lost sheep of the house of Israel : (It is to the Jews only I am sent to perform these and other miracles, in proof of my divine mission.) Then came she and worshipped him,

¹ Matt. viii. 13. Luke vii. 2—10.

saying,

saying, Lord, help me. But he answered, and said, It is not meet to take the childrens bread, and to cast it to dogs :” (*i. e.* from the primary design of my working miracles among the Jews only, to whom I am sent, you Gentiles, as yet, ought not to share in the benefits of them, no more than the dogs ought to have the childrens meat.) The woman understanding what Jesus intended, and not being to be put off, very pertinently replied, “ Truth, Lord : yet the dogs eat of the crumbs which fall from their masters table.” Jesus was so taken both with her faith in him, and her sensible reply, that he “ answered and said unto her, O woman, great is thy faith (in me, therefore) be it unto thee even as thou wilt. And her daughter was made whole from that very hour.^m”

Jesus having raised the ruler’s daughter to life, he “ departed thence, and two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith, be it unto you. And their eyes were opened.ⁿ” See ver. 20 to 22, concerning the woman who was diseased of an issue of blood twelve years.

^m Matt. xv. 21—28.ⁿ ix. 27—30.

The disciples having, through their want of faith, failed in casting out a devil, the father of the child brought him to Jesus, telling him the case, who upbraided them, saying, " O faithless and perverse generation, how long shall I be with you, (before you have faith to cure such disorders ?) how long shall I suffer you ? (*i. e.* have patience with, or bear with you for your unbelief ;) bring him unto me." Upon their asking Jesus why they could not cast him out, he said, " Because of your unbelief : for verily I say unto you, If ye have faith as a grain of mustard-seed, (which indeed is the least of all seeds, but when it is grown is the greatest among herbs, &c. see also Luke xvii. 5, 6.) ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you." But he adds, in part to excuse their unbelief in this case, " Howbeit, this kind goeth not out but by prayer and fasting."

They brought the child unto Jesus, " and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him ? And he said, Of a child. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe ;
help

help thou mine unbelief." Upon which Jesus cast out the devil, but the lad "was as one dead, infomuch that many said, He is dead." Upon this Jesus wrought another miracle; for he only "took him by the hand, and lifted him up, and he arose."

A ruler, whose name was Jarius, besought Jesus (who was then attended by much people, Mark v. 21. Luke viii. 40.) to cure his daughter, about twelve years of age, who was at the point of death. Accordingly he went with him, accompanied by many people; but, as they were going to the ruler's house, word was brought him his daughter was dead, and therefore they thought her case now beyond his power to alter, and said, "Trouble not the Master, for she is dead." But when Jesus heard it, he said to the ruler, "Fear not, (even now no more than though she was alive;) believe only (that I have power to raise her to life,) and she shall be made whole." Jesus permitted none (either that followed him, or those in the house) to see him perform this great miracle, but Peter, James, and John, and her parents; "and he took the damsel by the hand, and said, Damsel, arise: and straightway she arose and walked; and they were astonished with a great astonishment: and he commanded that something should be given her to eat,"^p as a proof she was

^o Matt. xvii. 14—21. Mark ix. 17—29.

^p Mark v. 21—24, 35—43.

really

really alive, and to strengthen her life that was real.

2dly, From what is related concerning the Jews opinion of the Messiah as a temporal prince, and his knowing that some of the common people believed his working of miracles was characteristic of the Christ, (see John vii. 31. xi. 37.) and that from thence they would try to make him king, (as they once attempted to do, as John vi. 14, 15.) we may easily account for his often charging the persons whom he cured not to speak of the miracle, and likewise those who were eye witnesses to it, and also his concealing himself from the people, namely, lest (while their minds were deeply affected by the miraculous effects they themselves experienced and saw him perform on others) they should tumultuously make him king, which would have exposed him to the resentment of the Roman governor, and thereby frustrated the great ends of his coming into the world, viz. his doing the will of his Father, and laying down his life a ransom for all.

Did not the above cause appear to be the plain reason why he acted in the manner related, it would be hard to account for such a conduct, when we consider that his miracles were wrought to convince them he was sent of God, and also that he himself urged them as unanswerable proofs to that purpose, as hath been shewn.

Jesus

Jesus having cured a man who had a leprosy, " he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man."^a

Upon raising the ruler's daughter to life, " he charged her parents straitly, that no man should know it," *i. e.* I suppose immediately, there following him at that time much people, who thronged him, ver. 24, and whom he would not suffer to go with him into the house, ver. 37; nay, he put out those whowere there, except her parents, ver. 38, 39, 40.

The people at Decapolis brought unto Jesus one that was deaf, and had an impediment in his speech, to be cured. And he took him aside from the multitude, (with only those who brought him to perform the miracle, like as in the last instance,) and cured him. " And he charged them that they should tell no man."^s

Coming to Bethsaida, a blind man was brought to Jesus to be cured, which he, as usual, readily performed. " And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town." See Matt. ix. 27—30.

Another remarkable case, which will illustrate and confirm the foregoing observations, is that of Jesus' feeding five thousand

^a Mark i. 43, 44.

^s Mark vii. 31—36

^r v. 43.

^t viii. 22—26.

with

with five loaves and two fishes, and the effect it had upon the minds of the multitude. "Then those men, when they had seen the miracle Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and make him a king, he straightway constrained his disciples to get into the ship, (they came into the desert, where they were before, see Matt. xiv. 13, 14. Mark vi. 31—33. John vi. 1—5.) and to go to the other side (back again) before unto Bethsaida, while he sent the people away. And when even was now come, (for the day was far spent, nay, it was evening before Jesus began to feed the people, Mark vi. 35. Matt. xiv. 15.) his disciples went down unto the sea, and (as he directed) they entered into the ship, and went over the sea towards Capernaum: and it was now dark. And when he had sent the multitude and his disciples away, he went up into a mountain apart to pray: and when the evening was come, he was there alone."

With the like intention as Jesus charged those whom he cured not to speak of the miracles, because they declared him to be sent of God, he enjoined his apostles, upon two particular occasions, not to make him known, *i. e.* that he was the Christ. One is upon Peter's confession that he was the Christ, and which they strictly observed while he was with them. "Thou (saith Peter)

Peter) art the Christ, or the Christ of God. And he straitly charged them, and commanded them to tell no man that he was Jesus the Christ.^u"

The other was when he was transfigured before them upon the mount, and "behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." At which they were fore afraid, and fell to the ground. They having had such an awful and certain attestation of their faith in him as the Messiah from heaven, lest they should disclose it to the multitude, who were highly prejudiced in his favour, "when they came down from the mount, he charged them, saying, Tell the vision to no man, until the son of man be risen from the dead.— And they kept it close, and told no man in those days any of those things which they had seen.^w"

Of so much consequence was it to Jesus' fulfilling his ministry, (agreeable to the design of his coming into the world) that his being the Christ should not be blazed abroad, and he thereby become popular as the expected Messiah the king of Israel, that even when the devils confessed he was the Christ the Son of God, he charged them not to speak any more of it.

^u Matt. xvi. 16, 20. Mark viii. 29. Luke ix. 21.

^w Matt. xvii. 5—9. Luke ix. 36.

At Capernaum “ there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God,” or, “ Thou art Christ the Son of God.” “ And Jesus rebuked him, saying, Hold thy peace. And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew that he was Christ.” See also Mark iii. 10, 11, 12.

“ And when it was day, he departed and went into a desert place: and the people followed him, and came unto him, and stayed him that he should not depart from them.”

The reason why Jesus charged the people, that they should not make him known, and his hiding himself from them upon particular occasions, is related in the following passages:

Upon curing the man of his leprosy, it is said, “ he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, (*i. e.* Capernaum, Matt. viii. 2—5.) but was without in desert places:” or, “ he withdrew himself into the wilderness, and prayed.”

* Mark i. 23, 24, 25. Luke iv. 41. † ver. 42.

‡ Mark i. 45. Luke v. 15, 16.

Jesus withdrew himself from the Pharisees, and great multitudes followed him, and he healed them all, and charged them that they should not make him known : that it might be fulfilled which was spoken by Esaias the prophet, saying, ‘ Behold my servant whom I have chosen, my beloved in whom my soul is well pleased : I will put my spirit upon him.—He shall not strive (for temporal power,) nor cry, neither shall any man hear his voice in the streets ;’ that is, he shall not say or do any thing more than he has done, whereby to shew he aims at obtaining a temporal kingdom ; nay, not so much as to break even a bruised reed in contending for it ; ‘ and the smoking flax shall he not quench ;’ *i. e.* neither shall he attempt to quench or put out that dim or obscure belief which those have of him, who follow him as a temporal prince, by shewing them they are in an error ; even this shall be deferred, ‘ ’till he send forth judgment unto victory ;’ *i. e.* ’till he have obtained the victory over his enemies, which will be when he shall rise again, and be exalted at his Father’s right hand ; then shall he convince them of this, when the Gentiles will believe in him^a.

There are two particular cases related of Jesus’s conduct, which should not be omitted, because, though they seem directly op-

^a Matt. xii. 15—21.

posite to what has been related of him above, yet they confirm the propriety and consistency of his conduct. The cases are these : When the devil confessed he was Jesus, the Son of the Highest, he did not charge him not further to make him known ; and when he had cast him out of the man, he was so far from charging him not to speak of it, that he said to him, “ Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And (agreeable to his directions) he departed, and began to publish in Decapolis, how great things Jesus had done for him : and all men did marvel.^b”

The reason of this difference in Jesus's conduct arises from hence ; namely, that these transactions were in a country where, it is probable, he had not been, and his stay but short, and therefore had no followers, viz. in the land of the Gadarenes, over the sea of Tiberias, (to which place he took ship in the evening, to be more secret with his disciples, having himself just before sent the multitude away, Mark iv. 35, 36.) In this country, therefore, it was highly proper that his miracles should not be concealed, but made known, as proofs of his being sent of God, because there would not arise any of those difficulties he had met with, which have been mentioned.

^b Mark v. 7, 19.

These cases, therefore, are not only reconcileable with those already related, but they illustrate and confirm the propriety and suitableness of them, by farther shewing the reason why Jesus charged those persons before mentioned, that they should not make him known, namely, because he continued with them, and wrought many miracles.

3dly, From what hath been related of the conduct of the Jews towards Jesus, and of his towards them, it is easy to account for his talking to the Pharisees and the people, as well as his apostles, in parables. This he did for several reasons: One was, that when he spake of himself as the Messiah, the Pharisees, &c. might not lay hold of his words against him. (See Matt. xxii. 41 to 45. John x. 30, 31, 33, 36. Compare the last passage with Luke xxii. 67, 70, 71. John xix. 7.) Another was thereby to instruct them into the kingdom of God, as they were able to bear it; and also, that though he saw it meet to reprove them severely, yet he knew their minds were not disposed to weigh impartially what he said, had he in plain words told them their faults. (See Matt. xii. 12. xxi. 46. comparing the verses with the context.) As to his apostles, it was proper, considering their opinion of him as a temporal prince. He therefore opened their understandings concerning the kingdom of God, as they were able to bear it.

Upon

Upon Jesus's speaking the parable of the sower, the apostles asked him, "Why speakest thou unto them in parables?" To which he replied, "Because it is given unto you to know the mysteries of the kingdom of heaven, (which I explain to you) but to them it is not given. But unto them that are without, all these things are done in parables. For whosoever hath, to him shall be given, and he shall have more abundance: (Unto you that hear shall more be given, Mark iv. 24.) but whosoever hath (not received what I say,) from him shall be taken away, even that he hath. (The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Matt. xxi. 43.) Therefore speak I unto them in parables: because they seeing, see not; and hearing, they hear not, neither do they understand." Jesus saith to the Pharisees, upon curing the blind man, "For judgment I am come into this world: that they which see not, might see; and that they which see, might be made blind. And some of the Pharisees which were with him, heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." (John ix. 39, 40, 41. See also xv. 22.) "And in them is fulfilled the prophecy of Isaias, which saith, By hearing ye shall hear, and shall

shall not understand : and seeing ye shall see, and shall not perceive. For this peoples heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed ; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them, (or their sins be forgiven them.) But blessed are your eyes, for they see ; and your ears, for they hear.”

“ And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them : and when they were alone, he expounded all things unto his disciples.”

“ That it might be fulfilled which was spoken by the prophet, saying, ‘ I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.’”

The night that Jesus was betrayed, he said to his disciples, “ These things have I spoken unto you in (*Παροιμίας*, proverbs or parables, as John x. 6.) proverbs : the time cometh, when I shall no more speak unto you in proverbs, but I shall (without using figurative expressions, being not now at liberty to use plain speech ; see John x. 24. xi. 54. where the same word is used) shew

* Matt. xiii. 10—16.

* Mark iv. 33, 34.

* Matt. xiii. 34, 35.

you plainly of the Father." Upon Jesus telling them he came out from God, and that he should leave the world and go to the Father, his disciples said unto him, " Lo, now speakest thou plainly, (Παρησια, as ver. 25.) and speaketh no proverb.^f"

4thly, The foregoing history of Jesus, furnishes us with a plain and just reason why he did not, but upon two occasions, in express words own himself to be the Messiah; and they were to the woman of Samaria, and to the man whom he restored to his sight; namely, because the multitude could not bear so particular a discovery, without being led to make him a king; and the Pharisees, &c. would have laid hold of his words, and improved them against him to the Roman governor, as they did what he said of his being the Son of God.

The woman of Samaria saith unto Jesus, " I know that Messiah cometh which is called Christ; when he is come, he will tell us all things." Jesus saith unto her, " I that speak unto thee, am he.^g *"

" Jesus heard that they had cast him (the man that had been blind) out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he Lord, that I might believe on him? And Jesus said unto

^f John xvi. 25—29.

^g iv. 25, 26.

* See Mr. Locke's Reasonables of the Christian Religion, &c.

him,

him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.^h

The Jews (among whom it is probable were some of the Pharisees) came to Jesus, as he was walking in Solomon's porch, and said unto him, "How long dost thou make us to doubt? If thou be the Christ, tell us plainly." Jesus answered, "I have told you, and ye believed not." After what manner he told them this, he adds, "The works that I do in my Father's name, they bear witness of me. But ye believe not; because ye are not of my sheep."ⁱ

We may add, that, from the preceding account of Christ's ministry, we may collect a plain reason why he did not, even to his apostles, in express words own he was the Christ; namely, because they, like the Jews, believed him to be a temporal prince, and wanted to sit on his right hand and on his left in his kingdom: And therefore, when Peter made that remarkable confession for himself and the rest of the apostles, that he was the Christ, Jesus doth not say he was; but only tells them, that they should tell no man of it.

Finally, From the foregoing representation of the history of Jesus Christ it is plain, what that faith is which he required of those who would become his disciples,

^h John ix. 35—38.

ⁱ x. 24—27.

and which faith is so often mentioned by the Evangelists, and in the Acts, namely, that he is the Christ, the Son of God, who is prophesied of by the prophets*.

To convince the Jews of this, that they might obey the gospel, and live according to it, is the main design of all his preaching, enforced by the power of miracles.

Their disobedience to his call, with their other unrighteous conduct, produced those many severe, yet just rebukes, which he uttered upon several occasions; and at last breathed forth his final condemnation on them, mixed with real concern for their truly unhappy circumstance, in these remarkable words:

“ And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”

“ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee

* See Mr. Locke's Reasonableness of Christianity.

round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation. For I say unto you, Ye shall not see me henceforth, 'till ye shall say, Blessed is he that cometh in the name of the Lord.^k"

^k Luke xix. 41—44. Matt. xxiii. 37, 38, 39.

C H A P. VIII.

FROM the malicious treatment which Jesus had met with, and continued to receive, from the scribes and Pharisees, in seeking often to take away his life themselves, or to deliver him up to the power and authority of the governor, from which they were restrained by fear of the multitude, he knew they wanted only a proper opportunity and permission from heaven to effect their design, which he was certain they would have, and therefore, to prepare the minds of his apostles for this affecting scene, after they had been with him for some time, he foretells them of his death.

One special reason of his disclosing this to them was, he knew it would deeply affect them, as utterly destroying the high expectation they had formed of him; that is, his erecting that kingdom they all expected largely to share in the honours and advantages of.

The first time he disclosed this to his apostles, was after they had confessed that he was Christ, the Son of God.

“ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day.

day. Then Peter took him, and began to rebuke him, (as his death would destroy all their hopes of his temporal kingdom) saying, Be it far from thee, Lord: this shall not be unto thee." To which Jesus replied, "Thou favourest not the things that be of God, but those that be of men;" *i. e.* of this world. See also Matt. xvii. 22, 23. xx. 17—19. Luke ix. 31.

"Let these sayings sink down into your ears: for the son of man is betrayed (or delivered) into the hands of men; and they shall kill him, and after that he is killed, he shall rise the third day." See Matt. xvii. 12.

Their state of mind or opinion concerning it is thus related: "They understood not that saying; it was hid from them; that they perceived it not. And they were exceeding sorry, and they feared to ask him of that saying."

The mistaken opinion the apostles had of their Lord, even to his dying hour, occasioned him a little before he suffered to confer with them in the manner as is related, John xiv. xv. xvi.

In this conversation he again tells them he should go from them, but that he would come again to them, by this assurance supporting their minds for the present under

^a Matt. xvi. 21, 22, 23. ^b Mark ix. 31. Luke ix. 44.

^c Matt. xvii. 22, 23. Mark ix. 31, 32. Luke ix. 44, 45.

that

that sorrow which had seized them, upon the thoughts of his being taken from them, and thereby disappointing those expectations they were all aiming after in his temporal kingdom.

“ Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, (chap. vii. 33, 34.) Whither I go, ye cannot come ; so now I say unto you.

“ Simon Peter said unto him, Lord, whither goest thou ? Jesus said unto him, Whither I go, thou canst not follow me now ; but thou shalt follow me afterward.

“ Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

“ Jesus answered him, Wilt thou lay down thy life for my sake ? (So far from doing this, that) Verily, verily I say unto thee, The cock shall not crow 'till thou hast denied me thrice.”

“ Let not your hearts be troubled : ye believe in God, believe also in me. In my Father's house are many mansions ; if it were not so, I would have told you : I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there ye may be also.

“ And whither I go, ye know, and the way ye know.

^d John xiii. 33, 36—38.

“ If ye love me, keep my commandments.

“ I will not leave you comfortless ; I will come to you. Yet a little while, and the world seeth me no more : but ye shall see me : because I live, ye shall live also.

“ Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard [from me at, several times past] how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father : for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you.”

“ Now I go my way to him that sent me, and none of you asketh me, Whither goest thou ? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth ; it is expedient for you that I go away.

“ A little while and ye shall not see me : again, a little while and ye shall see me, because I go to the Father.

“ Then said some of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me : and again, a little while and ye shall see me : and, Because I go to the Father ? They

* John xiv. 1—4, 18, 19, 27, 28, 29, 30.

said therefore, What is this that he saith, A little while ? we cannot tell what he saith.

“ Now Jesus knew that they were desirous to ask him, and he said unto them, Do ye enquire among yourselves of that which I said, A little while and ye shall not see me : and again, a little while and ye shall see me ? Verily, verily I say unto you, that ye shall weep and lament, but the world shall rejoice : and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

“ I came forth from the Father, and am come into the world : again, I leave the world, and go to the Father.^f”

He farther tells them, that he would not leave them comfortless * when he departed from them, but send the holy Spirit, called by him in his conversation by a name suited to their present state of mind, namely, the Comforter. “ I will pray the Father, and he shall send you another Comforter (in my absence) that he may abide with you (in my stead) for ever ; even the Spirit of truth, whom the world cannot receive, be-

^f John xvi 5, 6, 7, 16—22, 28.

* The Greek word [ὀρφανός] rather imports orphans or destitute ; the other Greek word, which we render Comforter, Dr. Lardner translates “ advocate,” [Παράκλητος.]

cause it seeth him not, neither knoweth him : but ye know him, for he dwelleth with you, (in me) and shall (after my ascension) be in you (in like manner as he is in me.) I will not leave you comfortless ; I will come to you.” Chap. xvii. 12.

“ The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” Chap. xv. 26.

“ I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he shall shew you things to come. He shall glorify me : for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine : therefore said I, that he shall take of mine, and shall shew it unto you.”^h

When they should have received the Comforter, he tells them, in part, what would be their business : “ Verily, verily I say unto you, He that believeth on me, the works that I do, (or have done) shall he do also,

^s John xiv. 15—18, 26.

^h xvi. 7, 13, 14, 15.

and greater works than these shall he do ; because I go unto my Father. At that day ye shall know that I am in my Father, and you in me, and I in you.¹"

The work of the ministry, which the holy Spirit was to fit them for, and enable them to discharge, is comprehended in the following words : " When he (the Spirit) is come, he will reprove the world of sin, and of righteousness, and of judgment : Of sin, because they believed not in me ; of righteousness, because I go to the Father, and ye see me no more (after my ascension) ; of judgment, because the prince of this world is judged. I have many things (more, besides these,) to say unto you, but ye cannot bear them now. (But this will be supplied in my absence by the Comforter ; for, or) Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come. He shall glorify me : for he shall receive of mine, and shew it unto you.²"

In the prosecution of this great work, which by the Spirit they would be qualified to perform, he tells them how dependent they were on him, and the fruit his Father and He expected they should bring forth in their apostolic character.

¹ John xiv. 12, 20.

² xvi. 8—15.

" I am

“ I am the true vine, and my Father is the husbandmen. Every branch in me that beareth not fruit, he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine : no more can ye, except ye abide in me. I am the vine, ye are the branches : He that abideth in me, and I in him, the same bringeth forth much fruit : for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered ; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask me what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have I loved you : continue ye in my love. If ye keep my commandments, ye shall abide in my love : even as I have kept my Father’s commandments, and abide in his love. These things have I spoken unto you, that my joy might remain with you, and that your joy might be full.

“ This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my

friends, if ye do whatsoever I command you. Henceforth, I call you not servants ; for the servant knoweth not what his lord doeth : but I have called you friends ; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain : that whatsoever ye shall ask of the Father in my name, he may give it you.¹"

During his ministry he had told them, that, as he had been persecuted and evilly entreated for speaking the truth, so they should look for the like treatment, which he now repeats, to prepare them to meet with, and support under it, as he had.

" If the world hate you, ye know (says he) that it hateth me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, (Matt. x. 23, &c. when I sent you to preach the gospel while I was with you,) The servant is not greater than his lord. If they have persecuted me, they will also persecute you : if they have kept my saying, they will keep yours also. But these things will they do unto you for my name's sake, because they know not him that sent me."^m

¹ John xv. 1—16.

^m ver. 18—21.

" *These*

“ *These things have I spoken unto you, that ye might not be offended. They shall put you out of the synagogues : yea, the time cometh, that whosoever killeth you, will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things said I not unto you at the beginning, because I was with you. But now I go my way unto him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, (concerning my leaving you) sorrow hath filled your heart.*”

“ These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation : but be of good cheer, I have overcome the world.”

The disciples believed that Jesus was the Son of God ; but they had not just notions of his character, because they looked on him more as the king of the Jews, than as the Saviour of mens souls only. Their faith in him therefore was very imperfect, and also too weak to support them under the shock of losing him by death, and thereby all the fond hopes they had formed of superiority in his kingdom. To prepare and

ⁿ John xvi. 1—6.

^o ver. 33.

fortify

fortify the apostles against the effects of Christ's approaching tragical death, seems to have been the ultimate end of this most affecting conference.

That their faith in Jesus was imperfect and weak, will in part appear from the following passages :

Jesus saith unto Thomas, " If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him."

Philip saith unto him, " Lord, shew us the Father, and it sufficeth us."

Jesus saith unto him, " Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me, hath seen the Father ; and how sayest thou then, Shew us the Father ?

" Believest thou not that I am in the Father, and the Father in me ? the words that I speak unto you, I speak not of myself : but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me : or else believe me for the very works sake.^p"

Jesus, that his apostles might see his opinion of the imperfectness of their faith in him, and the insufficiency of it to bear them up under what he had told them they would soon meet with, interrogates them thus : " Do ye now believe ?"

^p John xiv. 7—11.

As though he had said,—The opinion which you have of your faith in me, and its strength, is very different from that which I have of it; for—“ Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own (family and business), and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace.”

Our Lord's prayer to his Father in behalf of his apostles, at the end of this conversation, is entirely suitable to the occasion of it, and the particular parts of it greatly illustrate his entire design in it.

After having prayed for himself, he adds, “ I have manifested thy name unto the men (my apostles here present with me) which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me; (Matt. xiii. 11, 12, 16, 17. Mark iv. 34.) and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine. All mine are thine, and thine are mine, and I am glorified in them.

^a John xvi. 31—33.

“ And

“ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.

“ Sanctify them through thy truth: thy word is truth.

“ As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

Then, extending his view, he adds, “ Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee; that they all may be one in us: that the world may believe that thou hast sent me,” &c.

‘ John xvii. 6—21.

C H A P.

C H A P. IX.

Containing the whole of the trial of our Saviour before the Jewish council, Pilate, and Herod : In which farther appears the foundation of the objections the Jews had against him, as causes of their unbelief.

THE passover being nigh at hand, and the Jews expecting Jesus would attend that festival as usual, “ They sought for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will come to the feast? Now both the chief priests and the Pharisees had given commandment, that if any man knew where he were, he should shew it, that they might take him.^a”

A short time after this “ assembled together the chief priests and scribes, and the elders of the people, unto the palace of the high priest, (where they led Christ after they took him) who was called Caiaphas. And they consulted that they might take Jesus by subtilty, and kill him.^b”

“ After two days was the feast of the passover, and of unleavened bread : and the

^a John xi. 55—57.

^b Matt. xxvi. 3, 4.

chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar among the people." See Luke xxii. 1, 2.

At the passover Judas betrayed Christ to the chief priests, after which Jesus went into a garden. " And Judas also, that betrayed him, knew the place ; for Jesus oft-times resorted thither with his disciples.

" Judas then having received a band of men, and officers from the chief priests and Pharisees, (and with him a great multitude, Matt. xxvi. 47.) cometh thither with lights, and weapons.—Then the band, with the captain and officers of the Jews, took Jesus, and bound him, and led him away to Annas first (for he was father-in-law to Caiaphas, which was the high priest that same year.)—Annas therefore sent him bound unto Caiaphas the high priest."

" They led Jesus away to the high priest : and with him were assembled all the chief priests, and the elders, and the scribes."

The high priest being seated as judge, he asks Jesus of his disciples, and of his doctrine.

Jesus said to the high priest, " I spake openly to the world ; I ever taught in the synagogue, and in the temple, whither the

^c Mark xiv. 1, 2.

^d John xviii. 1, 2, 3, 13, 24.

^e Mark xiv. 53.

" Jews

Jews always resort, and in secret have I said nothing.

“ Why asketh thou me ? ask them which heard me, what I have said unto them : behold, they know what I said.”

“ And when he had thus spoken, one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so ?”

Jesus replied to the officer, “ If I have spoken evil, bear witness (to the judge) of the evil : but if well, (if I have said only the truth) why smitest thou me ?”

After these things had passed in this partial and unjust manner, “ the chief priests and elders, and all the council, sought false witnesses against Jesus to put him to death, but found none : yea, though many false witnesses came, yet their witness agreed not together ;” *i. e.* were not sufficient.

“ At the last came two false witnesses,” who averred, “ This fellow said, I am able to destroy the temple of God, and to build it again in three days.” “ We have heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.” (See John ii. 19—21. in the first year of his ministry.) “ But neither so did their witness agree together.”

^f John xviii. 19—23.
Mark xiv. 56.

^z Matt. xxvi. 59, 60.—

^b Matt. xxvi. 60, 61.

ⁱ Mark xiv. 58, 59.

To this Jesus made no reply. Upon which “ the high priest arose, and said unto him,

“ Answerest thou nothing? what is it which these witness against thee?”

“ Jesus held his peace.^k”

“ Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?^l”

“ I adjure thee by the living God, that thou tell us, whether thou be the Christ, the Son of God.^m”

Jesus to the high priest.—“ Jesus saith unto him, Thou hast said. I am (he.)

“ Nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.ⁿ”

Upon this reply, “ the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witness? behold, now ye have heard his blasphemy.”

The high priest to the council.—“ What think ye?”

The council to the high priest.—“ They answered and said, He is guilty of death. They all condemned him to be guilty of death.^o”

^k Matt. xxvi. 62, 63.

^l Mark xiv. 61.

^m Matt. xxvi. 63.

ⁿ ver. 63, 64.

^o Matt. xxvi. 65. 66.—Mark xiv. 64.

“ Then

“ Then did they spit in his face, and buffeted him, and covered his face, saying, Prophecy unto us, thou Christ, who is he that smote thee.

“ And the servants did strike him with the palms of their hands.^p”

“ And the men which held Jesus, mocked him, and smote him, and many other things blasphemously spake they against him.^q”

Early in the morning Jesus was again examined by the council, before he was led away to Pilate.

“ As soon as it was day, the elders of the people, and the chief priests and the scribes came together, and led him into their council.”

The council to Jesus.—“ Art thou the Christ? tell us.”

Jesus to the council.—“ And he said unto them, If I tell you, you will not believe. And if I ask you, you will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.”

The whole council to Jesus.—“ Then said they all, Art thou the Son of God?”

Jesus to the council.—“ And he said unto them, Ye say that I am.”

The council among themselves.—“ And they said, What need we any further witness? we have heard of his own mouth.”

^p Matt. xxvi. 67, 68.

Mark xiv. 65.

^q Luke xxii. 63, 65.

^r xxii. 66—71.

After

After this trial was ended, Jesus was bound and led away from the high priest's palace to Pilate's judgment-hall.

"And straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, against Jesus, to put him to death. And when they had bound him, the whole multitude arose, and led him away, and delivered him to Pontius Pilate the governor."

"Then led they Jesus from Caiaphas, unto the hall of judgment: and it was early, and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the passover.

"Pilate then went out (of the judgment-hall) unto them, (the high priest, and the whole council, and many others with them, a multitude, Luke xxiii. 1.) and said,

"What accusation bring you against this man?" (Jesus being in the hall, and they without.)

The Jews to Pilate.—"They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee."

Pilate to the Jews.—"Then said Pilate unto them, Take ye him and judge him according to your law."

The Jews to Pilate.—"The Jews therefore said unto him, It is not lawful for us to put any man to death."

* Mark xv. 1. Matt. xxvii. 1, 2. Luke xxiii. 1.

* John xviii. 28—31.

This

This conversation ending between Pilate and the Jews,

“ They began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, (see Matt. xxii. 15—22.) saying, that he himself is Christ a king.” (See Mark xiv. 61, 62. Luke xxii. 67, 70, 71.)

Upon Pilate’s hearing from the Jews that Jesus said he was Christ a king,

“ He entered into the judgment-hall again.”

Pilate to Jesus.—“ He called Jesus, and said unto him, Art thou the king of the Jews ?^a”

Jesus to Pilate.—“ Jesus said unto him, Thou sayest.” And farther,

“ Sayest thou this thing of thy self, or did others tell it thee ?” (*i. e.* the Jews without have told thee this.)

Pilate to Jesus.—“ Pilate answered, Am I a Jew ? Thine own nation have delivered thee unto me. What hast thou done ?”

Jesus to Pilate.—“ Jesus answered, My kingdom is not of this world : if it were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.”

Pilate to Jesus.—“ Pilate therefore said unto him, Art thou a king then ?”

Jesus to Pilate.—“ Jesus answered, Thou sayest that I am a king. To *this* end was

^a John xviii. 33.

^b Matt. xxvii. 11.

I born,

I born, and for *this* cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice."

Pilate to Jesus.—" Pilate saith unto him, What is truth?"

At the conclusion of the second conversation that Pilate had with Jesus, the Jews still remaining without the hall, " he went out (of the hall) again unto the Jews, and saith unto them,

" I find in him no fault at all.^x"

" Then said Pilate to the chief priests, and to the people, I find no fault in this man.^y" See ver. 14.

Upon this declaration of Pilate in favour of Jesus,

" They (Jews) were the more fierce."

The Jews to Pilate.—" He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.^z" See ver. 2.

The Jews to Pilate.—" The chief priests accused him of many things ;

" But he answered nothing.^a"

Pilate to Jesus.—" Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

" And he answered him never a word, in-somuch that the governor marvelled greatly.^b"

^x John xviii. 34—38. ^y Luke xxiii. 4. ^z ver. 5.

^a Mark xv. 3.

^b Matt. xxvii. 13, 14.

" When

“ When Pilate heard of Galilee, he asked whether he were a Galilean.

“ And as soon as he knew that he belonged unto Herod’s jurisdiction, he sent him to Herod, who himself was at Jerusalem at that time.”

Herod to Jesus.—“ Then he questioned him in many words ;

“ But he answered him nothing.”

The chief priests to Herod.—“ The chief priests stood, and vehemently accused him.”

“ And Herod and his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.”

Christ being conducted back again to the judgment-hall, and Pilate informed of what had passed,

“ Pilate, when he had called together the chief priests, and the rulers, and the people, (addressed them in the following words, and) said unto them, Ye have brought this man unto me, as one that perverteth the people : (ver. 2, 5.) and behold, I having examined him before you, have found no fault in this man, touching those things whereof ye accuse him ; no, nor yet Herod : for I sent you to him, and lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him.”

Pilate’s mention of Jesus’s release, brought to his mind the annual custom of that kind,

* Luke xxiii. 6—16.

and *himself* being desirous to release him, he said,

“ Ye have a custom, that I should release unto you one at the passover : will ye therefore that I release unto you the king of the Jews ?^d” “ For he knew that the chief priests had delivered him for envy.^e”

Pilate being come into the judgment-hall again, and having proposed to the Jews the release of Jesus, received from his wife this extraordinary message, as related by Matthew :

“ And when he was set down on the judgment-seat, his wife sent unto him,

“ Saying, Have thou nothing to do with that just man : for I have suffered many things this day in a dream, because of him.^f”

Jews answer to Pilate.—“ They cried out all at once, saying, Away with this man, and release unto us Barabbas.^g”

“ The chief priests moved the people, that he should rather release Barabbas unto them, who lay bound with them that had made insurrection with him, who was a robber, who had committed murder in the insurrection.^h”

“ The chief priests and elders perswaded the multitude that they should ask Barabbas, and destroy Jesus.ⁱ”

^d John xviii. 39.

^f Matt. xxvii. 19.

^h Mark xv. 11, 7.

^e Mark xv. 10.

^g Luke xxiii. 18.

ⁱ Matt. xxvii. 20.

This request of the Jews being against Pilate's judgment and inclination, he went out of the hall again, to try if he could dissuade them from it.

" Pilate therefore willing to release Jesus, spake again to them.^k"

" What shall I do then with Jesus, which is called Christ ?^l" " What will ye then that I shall do unto him, whom ye call the king of the Jews ?^m"

The Jews to Pilate.—" They all say unto him, Let him be crucified.ⁿ"

" They cry out again, Crucify him.^o"

" They cried, saying, Crucify him, crucify him.^p"

Pilate to the Jews.—" He said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go."

Jews to Pilate.—" They cried out the more, saying, Let him be crucified.^q"

" They cried out the more exceedingly, Crucify him.^r"

" They were instant with loud voices, requiring that he might be crucified : and the voices of them, and of the chief priests prevailed.^s"

^k Luke xxiii. 20.

^m Mark xv. 12.

^o Mark xv. 13.

^q Matt. xxvii. 23.

^s Luke xxiii. 23.

^l Matt. xxvii. 22.

ⁿ Matt. xxvii. 22.

^p Luke xxiii. 21.

^r Mark xv. 14.

Pilate having said to the Jews, he would chastise Jesus and let him go, we are told,

“ Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail king of the Jews : and they smote him with their hands.”

The Jews continuing still without the judgment-hall, and Jesus and Pilate within, it is said,

“ Pilate therefore went forth again unto them.”

Pilate to the Jews.—“ He saith, Behold, I bring him forth to you, (chastised, and in this mock attire,) that ye may know that I find no fault in him.

“ Then came Jesus forth (with Pilate, out of the hall,) wearing the crown of thorns, and the purple robe.”

Pilate to the Jews.—“ And Pilate saith unto them, Behold the man.”

“ When the chief priests therefore saw him, they cried out—

To Pilate—saying, Crucify him, crucify him.”

Pilate to the Jews.—“ Pilate saith unto them, Take ye him, and crucify him : for I find no fault in him.”

The Jews to Pilate.—“ The Jews answered him, We have a law, and by our law he ought to die, because he made him-

^t John xix. 1, 2, 3. ^u ver. 4, 5. ^w ver. 6. ^x ib.
self

self the Son of God.^y See Mark xiv. 61 to 64.

“ When Pilate therefore heard that saying, he was the more afraid.^z”

Upon this he was desirous of some farther conversation with Jesus concerning what the Jews had just said,

“ And he went (with Jesus) into the judgment-hall, (again out of the hearing of the Jews) and saith unto Jesus,

“ Whence art thou ?”

To which “ Jesus gave him no answer.^a”

“ Then saith Pilate unto him, Speakest thou not unto me ? knowest thou not, that I have power to release thee, or to crucify thee ?^b”

Jesus to Pilate.—“ Jesus answered, Thou couldst have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.^c”

“ And from thenceforth Pilate sought to release him : but the Jews cried out,

“ Saying, If thou let this man go, thou art not Cesar’s friend : whosoever maketh himself a king, speaketh against Cesar.”
See Luke xxiii. 2, 3, 5.

This part of the trial had been carried on while Pilate and Jesus were in the judgment-hall, but now both of them go out again to the Jews.

^y John xix. 7.

^b ver. 10.

^z ver. 8.

^c ver. 11.]

^a ver. 9.

^d ver. 12.

“ When

“ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, (*i. e.* another judgment-seat,) in a place that is called the Pavement, but in the Hebrew, Gabbatha.^e”

“ And it was the preparation of the passover, and about the sixth hour :—

Pilate to the Jews—And he saith unto the Jews, Behold your king.^f”

The Jews to Pilate.—“ But they cried out, Away with him, away with him, crucify him.”

Pilate to the Jews.—“ Pilate saith unto them, Shall I crucify your king ?”

The Jews to Pilate.—“ The chief priests answered, ‘ We have no king but Cesar.’^g”

“ When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude,

“ Saying, I am innocent of the blood of this just person : see ye to it.^h”

The Jews to Pilate.—“ Then answered all the people, and said, His blood be on us, and on our children.ⁱ”

“ Pilate willing to content the people, gave sentence that it should be as they required.^k”

^e John xix. 13. ^f ver. 14. ^g ver. 15.

^h Matt. xxvii. 24. ⁱ ver. 25.

^k Mark xv. 15. Luke xxiii. 24.

* The general reason why Pilate gave sentence against Jesus, contrary to his own judgment of his innocence, was fearing they would accuse him to the Emperor for the
the

“ Then released he Barabbas unto them : and when he had scourged Jesus, he delivered him to be crucified. He delivered Jesus to their will.

“ And they took Jesus and led him away.¹”

Thus ended the trial and condemnation of Jesus, who was now delivered into the hands of his executioners.

“ Then the soldiers of the governor took Jesus into the common hall, called the Pretorium, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. They clothed him with purple.^m”

“ And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand : and they bowing the knee before him, worshipped him, and mocked him, saying, Hail king of the Jews.

“ And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own

the many civil crimes he had been guilty of in his administration, if he did not gratify them in this their very importunate request ; also, lest his refusal should occasion an immediate tumult amongst them. After this, the Samaritans accused him to Vitellius, president of Syria, by whose order he set out for Rome, but in his way thither laid violent hands upon himself. See Dr. Lardner's *Credibility*, vol. I. part 1. and compare the Evangelists.

¹ Matt. xxvii. 26. Luke xxiii. 25. John xix. 16.

^m Matt. xxvii. 27, 28. Mark xv. 17.

raiment on him, and led him away to crucify him."^a

After the inhumanity and indignity with which the soldiers had treated Christ, we are told,

"And (Jesus) bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, the father of Alexander and Rufus, and on him they laid the cross."^b

Jesus being led away to be crucified, there were many of his relations and friends who accompanied him from Galilee, attending him at some distance.

"There followed him a great company of people, and of women, which also bewailed and lamented him.

"But Jesus turning unto them, said,

"Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children :

"For behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps that never gave suck.

"Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us.

^a Matt. xxvii. 29—31. Mark xv. 19.

^b John xix. 17. Luke xxiii. 26. Mark xv. 21.

" For

“ For if they do these things in a green tree, what shall be done in the dry ?^p”

To render his character as odious as possible, and that his condemnation was strictly just, we are told,

“ And there were also two other malefactors, led with him to be put to death.^q”

“ And when they were come to the place which is called Calvary, or Golgotha, which is, being interpreted, The place of a skull, they gave him vinegar to drink, mingled with gall : and when he had tasted thereof, he would not drink.^r”

“ There they crucified him, and the malefactors ; one on the right hand, and the other on the left.^s”

“ Then the soldiers, when they had crucified Jesus, took his garments (and made four parts, to every soldier a part) and also his coat : now the coat was without seam, woven from the top throughout.

“ They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, ‘ They parted my raiment among them, and for my vesture they did cast lots.’ These things therefore the soldiers did.^t”

“ And sitting down, they watched him there.^u”

^p Luke xxiii. 27—31. ^q ver. 33.

^r Luke xxiii. 33. Matt. xxvii. 33, 34.

^s Luke xxiii. 33. ^t John xix. 23, 24.

^u Matt. xxvii. 36.

“ It was the third hour, and they crucified him.^w”

“ And Pilate wrote a title, and put it on the cross ; and set up over his head his accusation : The superscription of his accusation was written in letters of Greek, and Latin, and Hebrew, THIS IS JESUS OF NAZARETH THE KING OF THE JEWS.^x”

“ And the scripture was fulfilled, which saith, ‘ And he was numbered with the transgressors.’^y”

“ This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city.^z”

The chief priests objected to the form of this superscription, as too publicly admittive of his pretended regal character.

“ Then said the chief priests of the Jews to Pilate,

“ Write not, The king of the Jews ; but that he said, I am the king of the Jews.

“ Pilate answered, What I have written, I have written.^a”

While Jesus was on the cross he said, “ Father, forgive them ; for they know not what they do.^b”

“ They that passed by, reviled him, wagging their heads, (as a token of scorn) and saying,

^w Mark xv. 25.

^y Mark xv. 28.

^a John xix. 21, 22.

^x See all the Evangelists.

^z John xix. 20.

^b Luke xxiii. 34.

“ Thou

“ Thou that destroyest the temple, and buildest it in three days, save thyself : If thou be the Son of God, come down from the cross.”

“ And the people stood beholding : and the rulers also with them derided him, saying, He saved others ; let him save himself, if he be Christ the chosen of God.”

“ Likewise also the chief priests mocking him, with the elders, said,

“ He saved others, himself he cannot save : (or, cannot he save himself ?) if he be the king of Israel, let him now come down from the cross, and we will believe him.

“ He trusted in God ; let him deliver him now if he will have him : for he said, I am the Son of God.”

“ And the soldiers also mocked him, coming to him, and offering him vinegar, and saying,

“ If thou be the king of the Jews, save thy self.”

Three hours after Jesus had been crucified, that is, at the sixth hour, we are told some very extraordinary and preternatural events occurred.

“ And when the sixth hour was come, there was darkness over the whole land, until the ninth hour ; and the sun was darkened.”

^c Matt. xxvii. 39, 40.

^d Luke xxiii. 35.

^e Matt. xxvii. 41—43.

^f Luke xxiii. 36, 37.

^g Mark xv. 33. Luke xxiii. 45.

“ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

“ Some of them that stood by, when they heard it, said, Behold, he calleth Elias.^h”

“ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar. And straightway one of them ran, and took a sponge, and put it upon hyssop, and put it to his mouth. The rest said, Let be, let us see whether Elias will come to save him.ⁱ”

“ When Jesus therefore had received the vinegar, (and) when he had cried again with a loud voice, he said, Father, into thy hands I commend my spirit: It is finished; and having thus said, and bowed his head, he gave up the Ghost.^k”

“ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

“ Now when the centurion, which stood over against him, and they that were with

^h Mark xv. 34, 35. ⁱ John xix. 28. Matt. xxvii. 48, 49. ^k John xix. 30. Mark xv. 37. Luke xxiii. 46. Matt. xxvii. 50.

him, watching Jesus, saw that he so cried out, and gave up the Ghost, (and) saw the earthquake, and those things that were done, they feared greatly, (and) glorified God, saying, Certainly this was a righteous man: Truly this was the Son of God.¹"

" And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

" And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things."^m

" The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

" But when they came to Jesus, and saw that he was dead already, they brake not his legs.

" But one of the soldiers with a spear pierced his side, and forthwith came there-out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true."ⁿ

¹ Matt. xxvii. 54. Mark xv. 39. Luke xxiii. 47.

^m Luke xxiii. 48, 49. ⁿ John xix. 31—35.

" Now

“ Now the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember what that deceiver said, while he was yet alive, ‘ After three days I will rise again.’

“ Command therefore that the sepulchre be made sure until the third day; lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error (or deceit) shall be worse than the first.

“ Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

“ So they went and made the sepulchre sure, sealing it with a stone, and setting a watch.”

Upon Christ’s being raised, and the appearance of the angels to the watch, and their seeing the earthquake, &c. we are told,

“ Now when they (some of Jesus’s disciples) were going (from the sepulchre), behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

“ And when they were assembled with the elders, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept.

“ And if this comes to the governor’s ears, we will persuade him, and secure you.

• Matt. xxvii. 62—66.

“ So

“ So they took the money, and did as they were taught : and this saying is commonly reported among the Jews until this day.^p”

There is not a circumstance, perhaps, in the whole of their transactions, with respect to Christ, that is more striking, or more characteristic of the inveterate obstinacy, or rather of the most gross dissingenuity of the Jewish leaders, than this infamous practising with the soldiers to suppress the credit of the divine mission of Jesus with the Jews ; and one would naturally imagine, indeed, that the governor, who seems not to have been altogether deficient in candour and sense, would have entered a little farther into the merits of this fallacious representation, at least so far as to have detected the collusion between the priest and soldiers : Nor is there a passage in the whole tenor of their conduct, that so fully confirms the severe, yet equally just allegation brought by the Saviour of the world against them, viz. that they would neither credit him themselves, nor, if possible to prevent it, suffer others, who, from a greater candour and ingenuity, were disposed to acknowledge his divine authority. Of this, the instance before us is striking, perhaps, beyond any that occurs in the history of the blessed Jesus ; I mean, the base and infamous stratagem of

^p Matt. xxviii. 11—15.

the Jewish leaders to prevent the credibility of Christ's resurrection ; an event that, perhaps, beyond any thing that occurred among the Jews, must have established the credit of his divine authority with them, and not only with the Jews, but with the professors of Christianity in every age and country ; and such, from their sedulity to suppress the credit of it, should seem to have been their own apprehension. From the record of this transaction between the soldiers and priests, it is clear against them, that they were convinced of the matter of fact ; viz. The supernatural resurrection of Jesus.

END OF THE FIRST BOOK.

A SCRIP.

A
SCRIPTURE KEY
TO THE
EVANGELISTS, &c.
B O O K II.

IN the preceding Book has been related the erroneous opinion the Jews had of Jesus, and also sundry causes of their infidelity, together with the credentials He produced that he was sent of God, which not convincing the leading Pharisees, &c. was at length followed by his ignominious death, which closed his important personal ministry.

To convince the Jews of their guilt in rejecting and crucifying Jesus of Nazareth, the true Messiah, and to testify to them and to others his miraculous ascension to life, and to preach the same doctrine of life and salvation their Master delivered, was to be

A a

the

the peculiar and stated employment of Christ's select disciples, who had been personal witnesses of his numerous beneficent miracles, and his excellent instructions, and had shared in his trials and perils. "Ye (says Jesus to them) shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

In performing which, they were to offer the same kind of proofs Jesus had that he was the Messiah, so far as belonged to their ministration, and also those additional ones which they were to be impowered to manifest; urging the prophecies predicting him, and those occasional proofs which arose from the peculiar circumstances of things respecting the resurrection of Jesus, and the extraordinary interpositions of God towards them. Which we find in the history of their ministration they failed not to offer, to prove that Jesus was the Christ, and therefore the Gospel, which both he and they promulgated, was from heaven.

As the unbelieving Jews, and particularly the scribes and Pharisees, knew certainly that Jesus was dead and buried, the first essential thing fully to be made appear by the apostles to them was, that he was really risen again. The importance of proving this, and in the first place, appears evident, when we consider what they said to Pilate.

"Now

“ Now the next day that followed the day of the preparation, the chief priests and Pharisees (Jesus’s inveterate enemies) came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again : Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch, go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.”

For fear of the angel (at Christ’s resurrection) the keepers did shake, and became as dead men. Some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel upon their relation of what had befallen them, they gave large money unto the soldiers, saying, “ Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor’s ears, we will perswade him, and secure you.” So they took the money, and did as they were taught*.

^a Matt. xxvii. 62—66.

* This groundless and absurd report of the soldiers, seems to have been very generally admitted for genuine

This report coinciding so entirely with the prejudices and wishes of the principal men amongst the Jews, that it might eventually prove true, concurred to shut their minds effectually against every testimony that the apostles could urge to the contrary, built upon their having seen and conversed with Jesus for a considerable time, that of itself it would have no weight, either to prove the soldiers' report false, or remove their prejudices against Jesus and his gospel.

by the Jews ; and therefore, after Christ's resurrection, when the apostles affirmed he was raised from the dead, and was seen by them, the Jews believed they asserted a falsehood, or palmed upon them an untruth, by substituting another person as Jesus in the stead of the real one, whom they knew was crucified and buried. This credulity of the Jews easily explains that particularity of expression used by the apostles in their preaching concerning the identity of Jesus, and also that it was the very same person who was raised from the dead, and consequently that he is the Christ, or the genuine Messiah. "This Jesus hath God raised up, whereof we (apostles, &c.) are all witnesses. Let all the house of Israel know assuredly, that God hath made that same Jesus, whom you crucified, both Lord and Christ." Acts ii. 32, 36. iv. 10, 11. ix. 20, 22. xvii. 3. xviii. 5. xxv. 18, 19.

The disbelief of Christ's resurrection was very general amongst the Jews, and from them received by the Gentiles, as a truth ; which shews us the true reason why the apostles, wherever they preached the gospel, as recorded in the Acts, laboured these points so much, viz. the identity of Jesus, and that he was really risen from the dead.

The proof of the identity of Jesus, and that it is he only that they affirmed to be raised to life, farther appears, when they declare it is Jesus of Nazareth, Acts ii. 22—24. iii. 6. iv. 10. vi. 14.

By

To these ends, therefore, it was requisite, in conjunction with those testimonies, to give other kind of proofs that Jesus was risen, *i. e.* the proof of miracles like what he himself wrought amongst them. Accordingly, Luke relates, that after he was ascended, or glorified at the right hand of God, he shed down on the apostles the Holy Ghost, by which they spake with tongues, and performed many miracles, urging them jointly, with the evidences of their own senses, having seen him, as demonstrable proofs that Jesus was no deceiver ; and also that he was really risen from the dead, as are related in the Acts, and which are stated in the following Book.

The apostles' attestation of the resurrection of Jesus, necessarily inferred the injustice and heinous guilt of his violent death, since it could not be supposed that God would miraculously restore an impostor to life. See Acts v. 28. Thereby, likewise, they

By this appellation he was often distinguished by the Jews, when alive, and by himself also, Matt. xxi. 11. Luke xxiv. 19. John i. 45. xviii. 5, 7, 8. xix. 19. Acts xxii. 8.

If we take notice what imperfect notions even the apostles had concerning Christ's rising from the dead, and their unbelief in it when it really took place, as attested to them by credible witnesses, it will in a measure, at least, abate our surprize at the incredulity of the Jews concerning that important fact. The apostles state of mind herein, may be collected from the following texts : Mark ix. 32. Luke ix. 45. Mark xvi. 12, 13, 14. Luke xxiv. 10, 11, 18—26. John xx. 8, 9, 24, 25.

evinced

evinced the truth and divine authority of the gospel preached by Jesus and themselves.

To prove that the same Jesus that was crucified was risen, therefore, was a most essential part of their ministry both among the Jews and Gentiles. The several proofs, as they are related by the Evangelists, I have laid together in one entire view; some of which the apostles themselves had by Christ's appearing to them himself after his passion, being seen of them forty days, and speaking to them of the things pertaining to the kingdom of God. Other proofs to the same purpose, that he was risen, which they had, were attested to them by unquestionable witnesses, whose knowledge of him while living, and the truth of what they saw and heard concerning his resurrection, they had the utmost reason to confide in.

In the following sheets I have,

1st, Laid together the undeniable proofs Jesus gave the apostles, and other of his disciples, before his ascension, of his being raised again.

2dly, I have collected all the passages in the Evangelists and Acts, in which is related the apostles' bare witness of this both to the Jews and Gentiles.

3dly, I have drawn out in one view all the prophecies foretelling Christ's resurrection, that are urged by the apostles in their preaching in proof of it.

4thly,

4thly, Another proof that Jesus was risen again, and urged by the apostles as such, is the shedding down on them the Holy Ghost, and the miracles they performed by the holy Spirit.

5thly, There is selected the several miraculous interpositions of God towards the apostles, as farther proofs that Jesus was risen, and that they acted by his authority.

6thly, Another proof that Jesus was risen, and that they acted by his authority, was, that they were enabled in a very particular manner to preach the gospel, and bear witness of him before the greatest personages on earth. This was a fulfilment of Christ's promise to them.

7thly, A farther proof that Jesus was the Messiah, and raised again, was the apostles' giving the Holy Ghost by laying on of hands on those who became his disciples, some of whom, as well as the apostles, worked many miracles.

Lastly, Those passages are collected which set forth the intentional end of this awful cloud of testimonies concerning Christ and his gospel, viz. to prove that Jesus of Nazareth is the promised Messiah, and for the obedience of faith among all nations.

C H A P. I.

Containing the proofs of Christ's being raised from the dead, from the day he arose to his ascension into heaven, which the apostles were to testify both to Jews and Gentiles.

S E C T. I.

WH O the women were that came with Christ out of Galilee up to Jerusalem, and went on the first day of the week to the sepulchre.

“ And many women were there (at his crucifixion, beholding afar off) which followed Jesus from Galilee, ministering unto him. Among whom was Mary Magdalene, and Mary, the mother of James and Josès, and the mother of Zebedee's children : Who also, when he was in Galilee, followed him, and came up with him to Jerusalem.”

“ The women that followed him from Galilee, stood afar off, beholding him.”^b

§ 2. These women looked at the sepulchre, when Christ was buried there.

“ There was Mary Magdalene, and the other Mary, the mother of Josès : the wo-

^a Matt. xxvii. 55, 56. Mark xv. 40, 41.

^b Luke xxiii. 49. Luke xxiv. 49.

men also, which came with him from Galilee, followed after (Joseph), sitting over against the sepulchre, and beheld the sepulchre, and how his body was laid.^c

§ 3. The occasion of these women's coming to the sepulchre on the first day of the week.

“ The women returned (from the cross), and prepared spices and ointments ; and rested the sabbath-day, according to the commandment. Now upon the first day of the week, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them, that they might come and anoint him.^d”

§ 4. It appears the time they were at the sepulchre was the same, and therefore they all met together.

“ In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary. When the sabbath was passed, very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun : Early, while it was yet dark, they came, and certain others with them.^e”

“ It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, that told these

^c Matt. xxvii. 61. Mark xv. 47. Luke xxiii. 55.

^d Luke xxiii. 56. Mark xvi. 1.

^e Matt. xxviii. 1. Mark xvi. 1, 2. Luke xxiv. 1. John xx. 1.

things (which they saw at the sepulchre) unto the apostles.^f"

" Certain women also of our company, who were early at the sepulchre.^g"

§ 5. They were at a loss how the stone before the sepulchre should be rolled away.

The sepulchre was hewn out of a rock, and a great stone was rolled unto the door of it^h.

" And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?ⁱ"

§ 6. They found the stone rolled away, which was removed by an angel, attended with an earthquake.

" Behold, there was a great earthquake ; for the angel of the Lord descended from heaven, and came and rolled back the stone from the sepulchre.

" And when they looked, they saw that the stone was rolled away, for it was very great.^k"

§ 7. The effect of the angel's appearance on the keepers, and what they tell the chief priests.

" Pilate said unto the Jews, Ye have a watch : so they went (to the sepulchre) setting a watch.^l"

^f Luke xxiv. 10. ^g ver. 22. ^h Mark xv. 46.
ⁱ Mark xvi. 3. ^k Matt. xxviii. 2.
^l Matt. xxvii. 65, 66.

“ For fear of him (the angel) the keepers did shake, and became as dead men.^m”

“ The watch came into the city, and shewed unto the chief priests all the things that were done (while they were at the sepulchre).ⁿ”

§ 8. The appearance of the angels to the women who came first to the sepulchre.

“ The angel rolled back the stone, and sat upon it. His countenance was like lightning, and his raiment white as snow.”

“ The women entering into the sepulchre, saw a young man sitting on the right side, clothed in a long white garment ; and they were affrighted.^p”

“ They entered in, and behold two men stood by them in shining garments.^q”

“ Certain women, when they found not his (Christ's) body, came, saying, that they had seen a vision of angels.^r”

§ 9. The conversation the angels had with the women.

“ The angel answered and said unto the women, Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for he is risen, as he said : Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead ; and behold, he goeth before you into Galilee : there shall ye see him, lo, I have told you.^s”

^m Matt. xxviii. 4.

^p Mark xvi. 5.

^r Luke xxiv. 23.

ⁿ ver. 11.

^o ver. 2, 3.

^q Luke xxiv. 4.

^s Matt. xxviii. 5, 6, 7.

“ The angel saith unto them, Be not affrighted : ye seek Jesus of Nazareth, which was crucified : he is risen, he is not here : behold the place where they laid him. But go your way, tell his disciples, and Peter, that he goeth before you into Galilee : there shall ye see him, as he said unto you.”—Matt. xxvi. 32.

“ The angels said (unto the women), Why seek ye the living among the dead ? He is not here, but is risen : remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words.” Matt. xxvi. 3.

§ 10. The women's state of mind at seeing the angels, and on their going from the sepulchre, related.

“ The angel said unto the women, Fear not ye. Seeing the angel they were affrighted. They were afraid, and bowed down their faces to the earth.”

“ They (the women) departed quickly from the sepulchre, with fear and great joy, and did run to bring his disciples word.”

“ They went out quickly, and fled from the sepulchre ; for they trembled, and were amazed : neither said they any thing to any man ; for they were afraid.”

¹ Mark xvi. 6, 7.

² Luke xxiv. 5—8.

³ Matt. xxviii. 5. Mark xvi. 6. Luke xxiv. 5.

⁴ Matt. xxviii. 8.

⁵ Mark xvi. 8.

§ 11. All the women who went to the sepulchre returned to tell the disciples what they saw and heard.

“ They (the women who were at the sepulchre) went out (of it) quickly, and fled.^z”

“ They departed quickly from the sepulchre.^a”

“ They returned from the sepulchre, and told all the things,^b” &c. See farther, ver. 22, 23, 24.

§ 12. At this time some of the watch went into the city to relate what they saw and heard, upon which a council was held by the chief priests what to do.

“ Now when they (the women) were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken council, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will perswade him, and secure you. So they took the money, and did as they were taught.^c”

§ 13. Who the persons were, and the relation they gave of what they saw and heard at the sepulchre, and to whom they told it.

“ It was Mary Magdalene, and Joanna, and Mary the mother of James, and other

^z Mark xvi. 8.

^a Matt. xxviii. 8.

^b Luke xxiv. 9.

^c Matt. xxviii. 11—15.

women

women that were with them, which told these things unto the the apostles.

“ Certain women also of our company made us astonished, which were early at the sepulchre.”

“ They (the women) did run from the sepulchre to bring his disciples word.”

“ They returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

“ They said (to them) they found not the body, and had seen a vision of angels, which said that he was alive.^f”

§ 14. The little effect the women’s relation of Christ’s being raised had upon the apostles, and those that were with them, with the reason of it.

“ Their words seemed to them as idle tales, and they believed them not.^g” However one of them, namely Peter, upon this report, “ arose, and ran unto the sepulchre, and stooping down, he beheld the linen cloaths laid by themselves, and departed, wondering in himself at that which was come to pass.^h”

“ As yet they knew not the scripture, that Christ must rise again from the dead.ⁱ”

And therefore their opinion of him was, “ We trusted that it had been he which should have redeemed Israel : and beside all

^d Luke xxiv. 10, 22, 24.

^e Matt. xxviii. 8.

^f Luke xxiv. 9, 23.

^g ver. 11.

^h Luke xxiv. 12.

ⁱ John xx. 9.

this,

this, to-day is the third day since these things (his being crucified) were done, and we have none of us seen him.^k” Neither the women who were early at the sepulchre, who found not his body, nor certain who went from us to the sepulchre, upon their telling us they saw a vision of angels, have seen him.

§ 15. I suppose Mary Magdalene went again to the sepulchre, and, from what she saw or heard, came in haste to Peter and John, and related it to them; upon which they ran thither, though, as yet, neither the women nor the apostles had seen their Lord.

“ Mary Magdalene runneth from the sepulchre, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.^l”

§ 16. Contains an account of what they did at the sepulchre, and what they each saw.

“ And he (John) stooping down, and looking in, saw the linen cloaths lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre,

^k Luke xxiv. 21—24. ^l John xx. 2, 3, 4.

and seeth the linen cloaths lie ; and the napkin that was about his head, not lying with the linen cloaths, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. Then the disciples went away again to their own home.^m

§ 17. Mary stays behind the apostles, still anxious to find the place to which her Lord's body was removed.

“ Mary stood without at the sepulchre, weeping : and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.ⁿ”

§ 18. Concerning what the angels say to Mary, and her answer. “ And they say unto her, Woman, why weepest thou ? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.”

Christ's first appearance to his disciples. § 19. Upon which Christ himself appeared to her ; being the first time he had been seen by any of his disciples.

The conversation that passed between them.

“ When Mary had done speaking to the angel, she turned herself back, and saw Jesus standing, and knew not that it was Him.

^m John xx. 5—8, 10.

ⁿ ver. 11, 12.

Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni, which is to say, Master.

Jesus saith unto her, Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.^o”

“ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.^p”

§ 20. She goes and tells the disciples she had seen the Lord, and what he said to her.

“ Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.^q”

“ She went and told them that had been with him, [Christ, before he was crucified] as they mourned and wept.^r”

§ 21. After what manner they received her message.

“ And they, when they had heard that he was alive, (of which they had no certain

^o John xx. 13—17.

^q John xx. 18.

^p Mark xvi. 9.

^r Mark xvi. 10.

account before) and had been seen of her, believed not.^s”

§ 22. I suppose, upon this report of Mary Magdalene to the other women and the disciples, the women went again a second time to the sepulchre, and on, their return, Christ makes himself known to them.

Christ's 2d appearance. “ And as they went (from the sepulchre) to tell his (Christ's) disciples, behold, Jesus met them, saying, All hail. And they came, and held him by the feet, and worshipped him.”

§ 23. The message Christ gave them to his disciples.

“ Then said Jesus unto them, Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.”

Christ's 3d appearance. § 24. Christ appears to Peter, after he was seen of the women, on the same day, but at what time or place there is no account.

The eleven and their company said to Cleophas and his companion, “ The Lord is risen indeed, and hath appeared to Simon.”

St. Paul saith, “ Christ was seen of Cephas.^x”

Christ's 4th appearance. § 25. Christ appears to two of his disciples as they were going to Emaus, and what they talked of.

“ After that (his appearance to Mary Magdalene) he appeared in another form to

^s Mark xvi. 11.

^t Matt. xxviii. 9. ^u ver. 10.

^w Luke xxiv. 34.

^x 1 Cor. xv. 5.

two of them, (Cleophas and another disciple) as they walked, and went into the country.^y

“ And behold two of them (his disciples) went that same day (he was risen, as ver. 21.) to a village called Emaus, which was from Jerusalem about three score furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have, and are sad?

“ And one of them, whose name was Cleophas, (brother-in-law to Christ's mother, John xix. 25.) answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass in these days? And he said unto them, What things?

“ And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted it had been he, which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also

^y Mark xvi. 12.

of our company made us astonished, which were early at the sepulchre : and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

“ And certain of them which were with us, went to the sepulchre, and found it even so as the women had said.

“ Then said he unto them, O fools, and slow of heart to believe all that the prophets have spoken ! Ought not Christ to have suffered these things, and to enter into his glory ?

“ And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

“ And they drew nigh unto the village, whither they went : and he made as though he would go farther. But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent. And he went in to tarry with them.

“ And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake it, and gave to them. And their eyes were opened, and they knew him ; and he vanished out of their sight.*”

§ 26. The conversation that passed between Cleophas and his companion, with what they did in consequence of their seeing Christ.

* Luke xxiv. 13—31.

“ And

“ And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the sepulchre ?

“ And they arose up the same hour, and returned to Jerusalem, (from whence they came) and found the eleven gathered together, and them that were with them.^a”

But before they related what had passed by the way, the eleven said to them, “ The Lord is risen indeed, and hath appeared to Simon.^b”

Upon which Cleophas and the other answered, and “ told what things were done in the way, and how he was known of them in breaking of bread.^c”

§ 27. The unbelief of the apostles and the rest of the disciples, upon the report of these two persons that Christ was risen.

“ They (Cleophas and his companion) went and told it unto the residue (of their company at Jerusalem), neither believed they them.^d”

For which Christ reproved them that same evening, “ and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.^e”

§ 28. No sooner had Cleophas and his companion related what had passed in their

^a Luke xxiv. 32, 33.

^d Mark xvi. 13.

^b ver. 34.

^e ver. 14.

^c ver. 35.

way to Emaus, but Christ himself appeared again to them, the eleven and their company, who were now all met.

Christ's 5th appearance. "The same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled for fear of the Jews^f, (Cleophas and his companion being returned and with them) they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." See John xiv. 27, 28. xvi. 33.

They seeing no visible way by which he entered the room, the doors being shut for fear of the Jews, and having no expectation of seeing him then, "they were affrighted, and supposed they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your mind^g? (doubting whether I am risen.) And when he had so said^h, he said, Behold my hands and my feet, (he shewed them his hands and his side, as John xx. 20.) that it is I myself: (see the print of the nails, and where the spear entered, and are now visible:) handle me, and see, for a spirit hath not flesh and bones as ye see me have. And when he

^f John xx. 19.

^h John xx. 20.

^g Luke xxiv. 35—38.

had thus spoken, he shewed them his hands and his feet.ⁱ”

§ 29. The effect which Christ's appearance to them had upon their minds.

“ And while they yet believed not for joy, and wondered.^k”

“ Then were the disciples glad when they saw the Lord.^l”

§ 30. The farther discourse Christ had with them, and of his eating with them, as another proof he was not a spirit, but really their Lord.

“ He said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them.^m”

“ Christ appeared to the eleven as they sat at meat, and upbraided them for their unbelief.ⁿ”

§ 31. Christ's discourse with them at supper.

“ He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behoved Christ to suf-

ⁱ Luke xxiv. 39, 40. ^k ver. 41. ^l John xx. 20.

^m Luke xxiv. 41, 42, 43. ⁿ Mark xvi. 14.

fer, and to rise from the dead the third day : And that repentance and remission of sins should be preached in his name, among all nations, beginning at Jerusalem. And ye are witnesses of these things.

“ And, behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

“ Being assembled together with them, (the apostles) he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which (saith he) ye have heard of me.

“ For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.”

“ Then said Jesus unto them again, Peace be unto you : as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them : and whose soever sins ye retain, they are retained.”

The disciples, after this appearance of Christ to them, meeting Thomas, say to him, “ We have seen the Lord.” But he said unto them, (being not with them at the time) “ Except I shall see in his hands the

• Luke xxiv. 44—49.

• Acts i. 4, 5.

‡ John xx. 21—23.

print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe (he is really risen from the dead)."

Of this interview of Christ and his apostles Peter saith, " God raised Christ up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even us, (see John xv. 16.) who did eat and drink with him after he rose from the dead."

St. Paul saith, " Christ was seen of the twelve."

§ 32. After eight days from Christ's 6th appearance. Christ's last appearance to the apostles, and others of his disciples, he is seen of them again, Thomas being present. The conversation that passed between Christ and Thomas.

" And after eight days, again his disciples were within, and Thomas with them : then came Jesus, the doors being shut, (as before, for fear of the Jews) and stood in the midst, and said, Peace be unto you ;" (being the same words he accosted them with the last time.)

" Then saith he to Thomas, (see ver. 25.) Reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side : and be not faithless, but believing.

^r Acts x. 40, 41.

^s 1 Cor. xv. 5.

“ And Thomas answered, and said unto him, My Lord, and my God.

“ Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed (that I am risen): blessed are they that have not seen, and yet have believed (that I am risen).”

Christ's 7th appearance. § 33. Christ appears again to several of his apostles and disciples at the sea of Tiberias.

“ After these things Jesus shewed himself again to his disciples at the sea of Tiberias; and on this wise shewed he himself: There were gathered together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

“ Simon Peter saith unto them, I go a fishing. They say unto him, We go also with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

“ Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

“ And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they

‘ John xx. 26—29.

were

were not able to draw it for the multitude of fishes.

“ Therefore that disciple (John) whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard it was the Lord, he girt his fisher’s coat unto him, (for he was naked) and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

“ Jesus saith unto them, Bring of the fish which ye have now caught.

“ Simon Peter went up, and drew the net to land, full of great fishes, an hundred and fifty and three : and for all there were so many, yet was not the net broken.

“ Jesus saith unto them, Come and dine. And none of them durst ask him, Who art thou? knowing that it was the Lord.

“ Jesus then cometh, and taketh bread, and giveth them, and fish likewise.”

§ 34. The conversation Christ had at this time with Peter.

“ When they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

▪ John xxi. 1—13.

D d 2

“ He

“ He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

“ He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep.

“ Verily, verily I say unto thee, When thou wast young, thou girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. And when he had spoken this, he saith unto him, Follow me.”

Peter seeing John, “ saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me.”

Christ's 8th appearance. § 35. Christ appears again to his disciples, according as he told them before his crucifixion.

Saith Christ to his apostles, before his death, “ After that I am risen again, I will go before you into Galilee.”

The angel said to the women, “ Go your way, tell his disciples, and Peter, that he

* John xxi. 15—22. * Matt. xxvi. 32.

goeth before you into Galilee : there shall ye see him, as he said unto you.^y"

" They returned from the sepulchre, and told these things unto the eleven, and to all the rest.^z"

" The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him : but some doubted :^a" (or some had doubted.)

Christ's 9th appearance. § 36. Christ appeared to a great company of his disciples.

" After that [Jesus] was seen of above five hundred brethren at once : of whom the greater part remain unto this present, but some are fallen asleep.^b"

Christ's 10th appearance. § 37. Christ appeared to James.
" After that he was seen of James."^c

Christ's 11th appearance. § 38. Christ appeared again to all the apostles.

" After that he [Jesus] was seen of all the apostles.^d"

" To whom he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."^e

" And he led them out as far as Bethany."^f " When therefore they were come

^y Mark xvi. 7. Luke xxiv. 6, 7, 8. ^z ver. 9.

^a Matt. xxviii. 16, 17. ^b 1 Cor. xv. 6. ^c ver. 7.

^d 1 Cor. xv. 7. ^e Acts i. 3. ^f Luke xxiv. 50.

together, they asked him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost parts of the earth.^s

“ And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover.^b”

“ Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of world.ⁱ”

^s Acts i. 6, 7, 8.

^b Mark xvi. 15—18.

ⁱ Matt. xxviii. 19, 20.

“ And

“ And he lift up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.^k”

“ And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which was taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.^l”

“ So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.^m”

“ And they worshipped him, and returned to Jerusalem with great joy.ⁿ”

“ Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.

“ And when they were come in, they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James, the son of Alpheus, and Simon Zelotes, and Judas, the brother of James.

^k Luke xxiv. 50, 51.

ⁿ Mark xvi. 19.

^l Acts i. 9—11.

^m Luke xxiv. 52.

“ These

“ These continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren.”

“ They were continually in the temple, praising and blessing God.”

After Christ’s ascension, and the pouring out of the Holy Ghost on them on the day of Pentecost, “ They went forth, preaching every where, the Lord working with them, and confirming the word with signs following.”

§ 38. Christ appeared the last time to the apostle Paul.
Christ’s 12th appearance.

“ Last of all, he was seen of me [Paul] also, as of one born out of due time.”

“ While I [Paul] prayed in the temple, I was in a trance ; and I saw him [Jesus] saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.”

“ Am I not an apostle ? (saith Paul) have I not seen Jesus Christ our Lord ?” That is, I have seen him.

“ Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.”

• Acts i. 12, 13, 14. ^p Luke xxiv. 53. ^q Mark xvi. 20. ^r 1 Cor. xv. 8. ^s Acts xxii. 17, 18. ^t 1 Cor. ix. 1. ^u John xx. 30, 31.

C H A P. II.

THE apostles, in their preaching, bear witness that Jesus was raised from the dead, agreeable to what he told them before and after his resurrection.

“ Ye (my apostles) shall bear witness, because ye have been with me from the beginning.”

He said unto them, “ Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day.” “ And ye are witnesses of these things. Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

“ Wherefore (saith Peter) of these men which have accompanied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness (in the room of Judas) with us of his resurrection.”

Peter to the Jews saith, “ Him (Jesus) being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

^a John xv. 27.

^c Acts i. 8.

^b Luke xxiv. 46, 48.

^d ver. 21, 22.

whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it. This Jesus hath God raised up, whereof we all are witnesses.^c See Rom. i. 4.

“ Ye (Jews, saith Peter) killed the Prince of life, whom God hath raised from the dead ; whereof we are witnesses.

“ Unto you first, God having raised up his Son Jesus, sent him to bless you,^f” &c.

“ The Jews were grieved that they (the apostles) taught the people, and preached through Jesus the resurrection from the dead.

“ Be it known unto all the people of Israel,—that God raised Jesus from the dead. We cannot but speak the things which we have seen and heard.^g”

“ The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand—and we are witnesses of these things.^h”

“ We are witnesses of all things which he (Jesus) did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : Him God raised up the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach to the people, and to testify that it is He.ⁱ”

^c Acts ii. 23, 24, 32. ^f iii. 15, 26. ^g iv. 2, 10, 20.

^h v. 30, 31, 32.

ⁱ x. 39—42.

“ He

“ He whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins.^k”

“ Paul preached unto (the Athenians) Jesus and the resurrection.^l”

“ The God of our fathers hath chosen thee (saith Ananias to Saul) that thou shouldst know his will, and see that just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men, of what thou hast seen and heard.”

“ And I saw him (saith the apostle) saying unto me, Make haste, and get thee quickly out of Jerusalem : for they will not receive thy testimony concerning me.^m”

“ The Lord stood by him, and said, Be of good cheer, Paul : for as thou hast testified of me in Jerusalem, so thou shalt bear witness also at Rome.”

Festus saith to king Agrippa, concerning the Jews' accusation of Paul, “ They had certain questions against him of their own superstition, and of one Jesus that was dead, whom Paul affirmed to be alive.”

The awful circumstances attending Christ's death, and the proofs of his resurrection, are what he tells the unbelieving Jews would be more effectual in convincing many of them that God had sent him, than the mi-

^k Acts xiii. 37, 38. ^l xvii. 18. ^m xxii. 14, 15, 18.

ⁿ xxiii. 11.

^o xxv. 19.

acles he performed while among them.—
 “ Jesus said unto them, When ye have lift up the Son of man, then shall ye know that I am he, (*i. e.* Christ) and that I do nothing of my self; but as my Father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone.”

With the like thought concerning his death and resurrection, he tells them, on another occasion, “ An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it (which will produce so great conviction in their minds that I am the Messiah) but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.^p”

^p Matt. xii. 39, 40.

CHAP.

C H A P. III.

IN which is contained the scripture prophecies that Christ was to rise from the dead, that were urged by the apostles in their preaching, as another proof that Christ was raised again.

TO qualify them for this part of their work, we are told that Jesus, appearing to them after his resurrection, “ said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures.^a”

That they might not forget, or misapply any of the prophecies, short of the end their Lord had in view in expounding them to them, he said, before his death, “ The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.^b”

^a Luke xxiv. 44, 45.

^b John xiv. 26.

After

After Jesus was risen, we find the use they made of the prophecies to this purpose.

“ (Jesus) whom God hath raised up, (saith Peter to the Jews) having loosed the pains of death; because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad: moreover also, my flesh shall rest in hope. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy One to see corruption. Thou hast made known unto me the ways of life: thou shalt make me full of joy with thy countenance.

“ Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath, that of the fruit of his loins, according to the flesh, he would raise up Christ, to sit on his throne: he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses.”

Acts ii. 24—32.

“ Those

“ Those things (saith Peter to the Jews) which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

“ Unto you first, God having raised up his Son Jesus, sent him to bless you.”

“ We (saith Paul to the men at Antioch) declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee. As concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised again, saw no corruption.”

“ Paul, as his manner was, went in unto them, (the Jews at Corinth) and three sabbath-days reasoned with them out of the scriptures, opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ.” See also 1 Cor. xv. 1—8, 9, 15.

^d Acts iii. 18, 26. ^e xiii. 32—37. ^f xvii. 2, 3.

“ Having

“ Having therefore obtained help of God, (saith Paul to Agrippa) I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come : That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.^s”

^s Acts xxvi. 22, 23.

CHAP.

C H A P. IV.

Contains the proof that Jesus is the Christ, and that he arose from the dead ; by the apostles, &c. having received the holy Spirit, by which they worked miracles.

CH RIST tells his apostles before he left them, “ Nevertheless, I tell you the truth ; it is expedient for you that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment : Of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged.

“ When he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will shew you things to come.”

“ When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.”^b

^a John xvi. 7—11, 13.

^b xv. 26.

Jesus addressing his Father for his disciples, the evening preceding his crucifixion, says, " I pray that they all may be one, as thou, Father, art in me, and I in thee ; that they also may be one in us : that the world may believe that thou hast sent me. And the glory (*i. e.* the spirit of glory, 1 Pet. iv. 14.) which thou gavest me, I have given (*i. e.* I will give) them : that they may be one. I in them, (by thy spirit) and thou (thereby) in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved me."^c

After Jesus was risen, he tells his disciples, " Behold, I send the promise of my Father upon you : but tarry ye in the city of Jerusalem, until ye be endued with power from on high."^d

" Ye shall receive power after that the Holy Ghost is come upon you : and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."^e

He being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water ; but ye shall be baptized with the Holy Ghost not many days hence.— Compare herewith Mark i. 7, 8. Acts xi. 16.

^c John xvii. 21, 22, 23. ^d Luke xxiv. 49. ^e Acts i. 8.

Accordingly we are told, " When the day of Pentecost was fully come, (the time alluded to by Christ in the foregoing promises) they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as a fire, and it sat upon each of them : and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

" Now when this was noised abroad, the multitude came together, and were confounded, because that every man (out of every nation that came to Jerusalem at that time, as ver. 9, 10, 11.) heard them speak in his own dialect. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans? and how hear we every man in his own native dialect? We do hear them speak in our own tongues the wonderful works of God."

— To these men Peter saith, accounting for what they saw and heard, " Jesus being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear. Therefore let all the house of Israel know assuredly, that God

hath made that same Jesus, whom ye have crucified, both Lord and Christ.^f"

The first miracle performed after the descent of the Holy Ghost was on the lame man, " who gave heed to Peter and John, (who said, Look on us,) expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the hand, and lift him up; and immediately his feet and ankle-bones received strength. And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him."

To whom Peter said, " Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. Ye killed the Prince of life, whom God hath raised from the dead; whereof we are all witnesses. And his name, through faith in

^f Acts ii. 1—4, 6, 7, 8, 11, 33, 36.

his name, hath made this man strong, whom ye see and know : yea, the faith which is by him, hath given him this perfect soundness in the presence of you all.^g

This is agreeable to what Mark says : “ The apostles went forth, and preached every where, the Lord working with them, confirming the word with signs following.^h”

“ If (saith Peter, in his defence before the council relating to the above-mentioned cure) we this day be examined of the good deed done to the impotent man, by what means he is made whole ; *be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God hath raised from the dead,* EVEN BY HIM doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner.

“ The council beholding the man which was healed standing with them, they could say nothing against it ; but said, What shall we do to these men ? for that indeed a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it.

“ They therefore called the apostles, and commanded them not to speak at all, nor teach in the name of Jesus. To which Peter said, *We cannot but speak the things which we have seen and heard.*

^g Acts iii. 4—11, 15, 16.

^h Mark xvi. 20.

“ All

“ All men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.ⁱ”

After they were released, and had joined their company, they prayed, saying, “ Now, Lord, behold their threatnings : and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thine hand to heal : and that signs and wonders may be done by the name of thy holy child Jesus.

“ And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.”^k

“ By the hands of the apostles were many signs wrought among the people, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits : and they were healed every one.”

“ We (saith Peter to the council) are witnesses—and so is also the Holy Ghost, whom God hath given to them that obey him.^l”

“ Peter coming to Lydda, found a certain man named Eneas, which had kept his bed

ⁱ Acts iv. 9—11, 13, 14, 16, 17, 18, 20, 21, 22.

^k ver. 29, 30, 33.

^l v. 12, 15, 16, 32.

eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda, and Saron, saw him, and turned to the Lord.^m

See to the same purpose the account of Dorcas being raised from the dead by Peter in the following verses.

“ Long time abode they (Paul and Barnabus, at Iconium) speaking boldly in the name of the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.”
Acts xv. 12.

“ There sat a certain man at Lystra, impotent in his feet, being a cripple from his mother’s womb, who never had walked. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked.

“ When they were come to Antioch, and had gathered the church together, they rehearsed all that God had done with them.”

“ A certain damsel at Thyatira, possessed with a spirit of divination, cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But

^m Acts ix. 32—35.

ⁿ xiv. 3, 8, 9, 10, 27.

Paul being grieved, turned, and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.*

“ All they that dwelt in Asia, heard the words of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick, handkerchiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them.^p”

And when Paul had saluted his brethren at Jerusalem, being just come thither, “ he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the word of the Lord.^q”

See also what is related, Acts xix. 13 to 20.

* Acts xvi. 16, 17, 18. ^p xix. 10, 11, 12.

^q xxi. 19, 20.

C H A P. V.

IN which is contained other miraculous interpositions of God towards his servants the apostles, and others, in their preaching the word, as a farther proof Jesus was risen, and that he was the Son of God.

JESUS, in his prayer to his Father for his disciples, a little while before he suffered, alluding to their ministry after his resurrection, saith, “ I pray for them: I pray not for the world, (at this time) but for them which thou hast given me; for they are thine. All mine are thine, and thine are mine, and I am glorified in them. And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me, I have kept, and none of them is lost but the son of perdition.—The world hath hated them, because they were not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world,

G g

but

but that thou shouldst keep them from the evil.^a

See the relation given of Ananias and Sapphira: "Great fear came upon all the church, and upon as many as heard these things."^b

"The high priest rose up, (in council) and all they that were with him, which is the sect of the Sadduces, and were filled with indignation, and laid hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth; and said, Go, stand and preach in the temple to the people, all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

"Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

^a John xvii. 9—12, 14, 15.

^b Acts v. 1—11.

"Then

“ Then came one and told them, saying, Behold, the men whom ye put in prison, are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence : (for they feared the people, lest they should have been stoned.) And when they had brought them, they set them before the council : and the high priest asked them, saying, Did we not straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.—And we are his witnesses of these things.”

See a like deliverance of Peter out of prison, chap. xii. 3—19.

“ The magistrates at Thyatira rent off their cloaths, and commanded to beat Paul and Silas. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely. Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

“ And at midnight Paul and Silas prayed, and sang praises unto God : and the pri-

^c Acts v. 17—32.

soners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's bands were loosed.

“ And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thy self no harm : for we are all here.”

See the account of Paul's conversion, chap. ix. 3—22.

At Corinth, the Lord spake unto Paul in a vision : “ Be not afraid, but speak, and hold not thy peace : for I am with thee, and no man shall set on thee, to hurt thee.”

See the account of his deliverance from the violence of the sea, in the shipwreck he suffered, as is related, chap. xxvi. 5, &c.

^d Acts xvi. 22—28.

^e xviii. 9, 10.

C H A P. VI.

Containing the prophecies foretelling the coming of Christ, urged by the apostles as proofs that Jesus is the Christ, by being fulfilled in him.

TO qualify the apostles to perform this part of their ministry, we are told, “ Jesus said unto them, (after he was risen) These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures.”^a “ He was seen of them forty days, speaking of the things pertaining to the kingdom of God.”^b

The first citation from the prophets which the apostle urged, in proof of Christ's being really sent of God, is that of Peter to the Jews, in relation to the Holy Ghost just then given the apostles. The Jews, upon hearing them speak with divers tongues, said, “ These men are full of new wine.” To whom Peter answered, “ These are not drunken, as ye supposed, seeing it is but the

^a Luke xxiv. 44, 45.

^b Acts i. 3.

third hour of the day : but this is that which was spoken by the prophet Joel, ‘ And it shall come to pass in the last days, (saith God) I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams : and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy : and I will shew wonders in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be saved.’

“ Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” See the apostles’ prayer, chap. iv. 25—28.

Upon curing the impotent man, Peter saith to the Jews, “ For Moses truly said unto the fathers, ‘ A prophet shall the Lord your God raise up unto you, of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul

‘ Acts ii. 13—24, 33.

which will not hear that prophet, shall be destroyed from among the people.' Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, ' And in thy seed shall all the kindreds of the earth be blessed.' Unto you first, God having raised up his Son Jesus,^d &c.

Stephen, in his defence before the council, saith, " This is that Moses which said unto the children of Israel, ' A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.'

" Which of the prophets have not your fathers persecuted ? and they have slain them which shewed before of the coming of the just One, of whom ye have been now the betrayers and murderers."

Philip ran to meet the Ethiopian eunuch, and when he came up to him, he " heard him read the prophet Esaias, and said, Understandest thou what thou readeest ? The place of the scripture which he read, was this, ' He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth : in his humiliation his judgment was taken away : and who shall declare his generation ? for his

^d Acts iii. 22—26.

^e vii. 37, 52.

life is taken from the earth.'—Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.^f”

Saith Peter to Cornelius and his friends, “ God commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness,^g” &c.

Paul, in his preaching to the Jews at Antioch, saith, “ God gave testimony to David, and said, ‘ I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.’ Of this man’s seed hath God, according to his promise, raised unto Israel a Saviour Jesus.^h”

Paul, in his preaching to the Jews at Rome, “ expounded and testified the kingdom of God, perswading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning ’till evening. And some believed the things which were spoken, and some believed not.ⁱ”

^f Acts viii. 30—33, 35. ^g x. 42, 43.
^h xiii. 22, 23. ⁱ xxviii. 23, 24.

C H A P. VII.

THAT the ministers of Christ might be enabled to prove the divine authority of the gospel they preached before the greatest personages on earth, Christ made the following promises, which were fulfilled in their ministry :

“ Take heed (saith Christ to his apostles) to yourselves : for they (your enemies and mine) shall deliver you up to councils ; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a testimony against them. And the gospel must first be published among all nations. But when they shall deliver you up, take no thought before-hand what ye shall speak, neither do ye premeditate : but whatsoever shall be given you in that hour, that speak ye : for it is not ye that speak, but the Holy Ghost.” See the parallel texts, Matt. x. 16—20. Luke xxi. 12—15. John xvi. 1—4.

That these promises were amply fulfilled, see the following passages :

Of Peter and John, Acts iv. 1—3, 5—22. See the apostles’ prayer, and the answer of God to it, in farther qualifying them to vindicate the gospel of Christ before the greatest men, ver. 23—31.

^a Mark xiii. 9, 10, 11.

See the account given of all the apostles being brought before the Jewish council, and their defence, chap. v. 17—33. Also,

Gamaliel's counsel to his Jewish brethren upon the occasion, ver. 34—40.

After the council's breaking up, and releasing the apostles, " they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name: and daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

See also the account given of Stephen's conduct before the same council, chap. vi. 8—15. " They were not able to resist the wisdom and the spirit by which he spake." See also his defence, chap. vii. 1—53.

See Paul's defence of himself and the gospel he preached to the Jews, Acts xxii. 1—21. Also his defence before the council, xxiii. 1—6. Likewise his defence before Felix and Fæstus, xxiv. 10—21. xxv. 7—11. Before Agrippa, xxvi. 1—29. See 2 Tim. iv. 17.

C H A P. VIII.

A Farther proof that Jesus was risen from the dead, and therefore that he was the Son of God, and consequently that the doctrine the apostles preached is from heaven, was their giving the Holy Ghost to every sincere believer in Christ, whereby many of them worked the same kind of miracles as the apostles.

Jesus tells his apostles just before he was crucified, “ Verily, verily I say unto you, He that believeth on me, the works that I do, shall he do also, and greater works than these shall he do; because I go unto my Father.”

“ Neither pray I for these alone, (*i. e.* the apostles) but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may know that thou hast sent me. And the glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.”

^a John xiv. 12.

^b xvii. 20—23.

Agreeable to these words of Jesus to his apostles, he tells them, after he was risen, "These signs shall follow them that believe; In my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

To this kind of witnessing I apprehend the apostles speak before the council at Jerusalem, saying, "We are his [Jesus's] witnesses—and so is also the Holy Ghost, whom God hath given to them that obey him."

"Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John. Who when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost."

Paul tells the twelve men at Ephesus, "John (Baptist) verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon

^c Acts v. 32.

^d viii. 14, 15, 17.

them,

them, the Holy Ghost came on them, and they spake with tongues, and prophesied.”

See the gifts of the Spirit given to Cornelius and his friends, Acts x. 44, 45, 46. xi. 15, 16, 17. xiii. 52. Compare herewith, 1 Cor. xii. 1—13. xiv. Ephes. i. 13. iv. 6—11. Rom. xii. 3—8.

* Acts xix. 4, 5, 6.

C H A P. IX.

Contains an account of what these evidences concerning Christ were intended to answer, viz. to prove that he is risen from the dead, and is exalted of God to be the Saviour of the world, and to engage both Jews and Gentiles to believe in him, and obey the gospel they preached, as of divine authority.

“**T**HEN said Jesus unto them, (the Jews whom he was reproofing for unbelief in him) When ye have lift up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”^a

Saith Peter to the Jews, upon curing the impotent man, “Let all the house of Israel

^a John viii. 28.

know

know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.^b

“ Neither is there salvation in any other : for there is none other name under heaven given amongst men, whereby we must be saved.”

The Jews commanded him and his brethren “ not to speak at all, nor teach in the name of Jesus. But Peter and John answered, and said unto them, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.”

Not long after the same council tell the apostles, saying, “ Did we not straitly command you, that you should not teach in this name ? and behold ye have filled Jerusalem with your doctrine.”

The apostles made the same reply as before, and added, “ Him hath God exalted to be a prince and Saviour, for to give repentance to Israel, and forgiveness of sins.”

The council commanded them again, “ that they should not speak in the name of Jesus,” *i. e.* prove he was risen from the dead, and therefore is both Lord and Christ.

But notwithstanding this, “ Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”

^b Acts ii. 36.

^d Acts v. 28, 31, 40.

^c iv. 12, 18, 19.

^e 42.

Of Philip we are told, “ He went down to the city of Samaria, and preached Christ unto them : who believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ,” &c.

“ Philip opened his mouth, (to the eunuch who was reading the prophet Isaiah) and began at the same scripture, and preached unto him Jesus. The eunuch answered Philip and said, ‘ I believe that Jesus Christ is the son of God.’”

Of Paul preaching at Damascus (after his conversion) it is said, “ And straightway he preached Christ in the synagogues, that he is the son of God.”

What is meant by preaching Christ we are further told : “ But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? (See chap. viii. 3. ix. 1—5.) But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, *proving that this is very Christ,*” *i. e.* who is risen from the dead.

When Saul came to Jerusalem, “ Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached

^f Acts viii. 6, 12.

boldly at Damascus in the name of Jesus." See ver. 15, 16. At Jerusalem " Paul spake boldly in the name of the Lord Jesus, and disputed against the Grecians (Jews).^g"

Upon Peter's raising Eneas in the name of Jesus Christ, " all that dwelt at Lydda and Saron turned to the Lord.^h"

Peter raised Dorcas from the dead at Joppa, " and it was known throughout all Joppa; and many believed in the Lord.ⁱ"

Some of the ministers of Christ, upon their being scattered abroad, " came to Antioch, and spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.^k"

Paul, at the conclusion of his preaching at Antioch, wherein he endeavoured to convince his auditors, from the Old Testament, that Jesus is the promised Messiah, says to them, " Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

" Then Paul and Barnabas waxed bold, (opposing the persecuting Jews) and said, It was necessary that the word of God should first have been spoken to you: but seeing

^g Acts ix. 20, 21, 22, 29.

ⁱ Acts ix. 42.

^h ver. 34, 35.

^k xi. 20, 21.

ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.¹”

Upon the jailor's being awakened, and seeing the prison doors open, &c. “ he came in, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved? They said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house.

“ And he took them (Paul and Silas) the same hour of the night, and washed their stripes; (see ver. 22, 23.) and was baptized, he, and all his, straightway—who rejoiced, believing in God with all his house.^m”

At Thessalonica, “ Paul opened and alleged, that Christ must needs have suffered, and risen again from the dead: and that this Jesus, whom I preach unto you, is Christ.

“ And some of them believed, and con-
forted with Paul and Silas: and of the de-

¹ Acts xiii. 38, 39, 46, 47, 48. ^m xvi. 30—32, 33, 34.

vout Greeks a great multitude, and of the chief women not a few." See the Epistles to them.

At Corinth, " Paul reasoned in the synagogue every sabbath, and perswaded the Jews, and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ.

" Crispus, the chief ruler of the synagogue, believed on the Lord with all his house : and many of the Corinthians, hearing, believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace. And he continued a year and six months, teaching the word of God among them." See verses 27, 28.—See also the Epistles to them.

At Ephesus, " Paul went into the synagogue, and spake boldly for the space of three months, disputing and perswading the things concerning the kingdom of God ;" or, as it is expressed, " all they that dwelt in Asia heard the word of the Lord Jesus."

Concerning the punishment inflicted upon Sceva, the Jewish exorcist, and the effects of it on the minds of those who saw and heard of it, we are told, " This was known to all the Jews and Greeks at Ephesus : and fear fell on them all, and the name of the

" Acts xvii. 3, 4. ° xviii. 4, 5, 8, 9, 11. ° xix. 8, 10.

Lord Jesus was magnified. And many that believed came, and confessed their deeds. So mightily grew the word of God, and prevailed.^q

Paul, calling the elders of the church at Ephesus, tells them what he had preached to them, *i. e.* “testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.” This he calls “preaching the kingdom of God.”^s

When Paul was prisoner at Rome, we are told, concerning him and the Jews, that “when they had appointed him a day, then came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning ’till evening.

“He received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”

Saith Jesus to his disciples (as comprehending the whole of what is above related) “This gospel of the kingdom shall be preached in all the world, for a witness to all nations.”^u

^q Acts xix. 17, 18, 20. ^r xx. 21. ^s ver. 25.

^t Acts xxviii. 23, 31. ^u Matt. xxiv. 14.

“ He that receiveth you, receiveth me ; and he that receiveth me, receiveth him that sent me.^w”

Saith Jesus, “ This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou hast sent.^x”

“ That is the word of faith which we preach, That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.^y”

“ These (faith John) are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name.^z”

“ Without controversy, great is the mystery of godliness : God (by Jesus Christ) was manifest in the flesh, seen of angels, preached unto the Gentiles, believed in the world, received up into glory.^a”

In this Book appears to me the genuine meaning of Christ's promise to the apostles, and the literal fulfilment of it, “ Lo, I am with you always, even unto the end of the world,” *i. e.* the end of the age.

^w Matt. x. 40. ^x John xvii. 3. ^y Rom. x. 8, 9.
^z John xx. 31. ^a I Tim. iii. 16.

END OF THE SECOND BOOK.

A S C R I P -

A
SCRIPTURE KEY
TO THE
EVANGELISTS, &c.
B O O K III.

THE foregoing Book contains the preaching and witnessing of the apostles, that Jesus is the Christ, and the gospel they preached from heaven, in which they were greatly successful, by converting both Jews and Gentiles to Christ.

A little before Jesus ascended to his Father, he tells them, “Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.”

“Unto you (Jews at Jerusalem, saith Peter) first God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities.” And

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we are informed, Acts xi. 19. " Now they which were scattered abroad, PREACHED THE WORD TO NONE BUT JEWS ONLY."

Until our Saviour came into the world, God had for a long time distinguished the Jews as his people by circumcision, and the ceremonial rites of his law given at mount Sinai, thereby separating them, in their religious character, from the rest of mankind. The opinion they had of themselves as his peculiar people, was in some measure carried too far ; particularly in believing that when the Messiah came, he would continue the same distinction that had long subsisted, and upon the same foundation. And it appears, the apostles themselves were of this opinion, and therefore they kept up the like separation from the Gentiles, even after Christ's ascension, as Acts x. 28. compared with verses 34, 35. Consequently, notwithstanding Jesus had plainly told them that they should go, and preach the gospel unto all nations, and to every creature, yet they understood him to mean the Jews only in every nation, or those who by circumcision were profelyted to the law of Moses. And therefore they preached to Jews, and RECEIVED THEM ONLY INTO THE KINGDOM OF THE MESSIAH, 'TILL PETER WAS SENT OF GOD TO CORNELIUS.

One principal cause of the apostles' continuing in this opinion, even after Christ's ascension, was, that they believed the gospel
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pel to be only an explanation or fulfilment of the law and the prophets, or a supplement to that dispensation, and therefore only a continuation of it, and not a new covenant or dispensation. As circumcision, therefore, under the law, was the initiating rite by which persons became the people of God, the apostles, and other Jewish Christians, thought it ought to be observed as such by the uncircumcised Gentiles, who, believing in Christ, would become his people, and also by which they, as well as the Jews, were bound to observe that law.

From the Acts of the Apostles it seems plain, that the Gentiles themselves looked upon the doctrine taught by the apostles to be only a part of the Jewish religion, and therefore that they were not included in the design of it, no more than in that of the law of Moses. Thus Festus saith, " the Jews had certain questions against Paul (in the course of his trial before him) of their own superstition, and of one Jesus, whom Paul affirmed to be alive." Acts xxv. 19. See also xxiii. 29. From whence it appears he understood that the whole dispute between the Jews and Paul, was concerning the religion of the Jews only ; whereas the doctrine maintained by Paul was that of the gospel, and not of the law. See chap. xvi. 19, 20, 21. Most probably this was the opinion of the Gentiles in general (see chap. xviii. 12-15.) concerning the religion taught by

by the apostles ; and they, knowing that no Gentile was received into the religious community of the Jews without their being circumcised, did not apprehend that the gospel was to be offered to them, or they admitted into it, any more than into the Mosaic dispensation.

The Gentiles, as well as the apostles, therefore did not believe that they were included in the benefits designed of God in the gospel, unless they were circumcised, &c. any more than under the former dispensation, without observing that rite.

The preaching the gospel to Jews only, without offering it to the Gentiles, continued about eight years after Christ's ascension *, when God was pleased to begin to fulfil the prophecies which foretold the call and conversion of the uncircumcised Gentiles to the gospel of Christ. Accordingly it is related, Acts x. that God sent his angel to Cornelius, an uncircumcised Gentile, to acquaint him that his past obedience was accepted in his sight, and that he should send for Peter, his servant, who should further instruct him into his will, and what he ought to do. Also, by a vision, he revealed to Peter so much of his design concerning him, and how he should act, that coming to him, and comparing the revelations, he clearly saw what God intended by them ;

* See Lord Barrington's *Miscellanea Sacra*.

upon which he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons (in continuing to prefer the Jews alone to the blessings of the kingdom of the Messiah); but in every nation (or of every nation, both of uncircumcised Gentiles and Jews), he that feareth God, and worketh righteousness, is accepted with him," through the alone Saviour Jesus Christ.

As a farther proof, both to Peter and his companions, that the uncircumcised Gentiles were to be received into the kingdom of the Messiah, God was pleased (even to depart from the usual method of giving the Holy Ghost) *i. e.* to give it Cornelius, &c. before they were baptized, and without laying on of hands of the apostles *. These divine interpositions fully convinced Peter,

* It is observable here, that the Holy Ghost fell on them before they were baptized; which, in other places, converts received not 'till after baptism. The reason whereof seems to be this; that God, by bestowing on them the Holy Ghost, did thus declare from heaven, that the Gentiles, upon believing Jesus to be the Messiah, ought to be admitted into the church by baptism, as well as the Jews. Whoever reads Peter's defence, Acts xi. when he was accused by those of the circumcision, that he had not kept that distance which he ought with the uncircumcised, will be of this opinion, and see by what he says, ver. 15, 16, 17, that this was the ground, and an irresistible authority to him, for doing so strange a thing, as it appeared to the Jews, (who alone were members of the Christian church) to admit Gentiles into their communion, upon their believing.—Locke's Reasonableness of Christianity, page 36, 37.

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that the Gentiles were to be received into the gospel covenant, without subjecting themselves to circumcision, &c. Whether it did his Jewish brethren, who accompanied him, does not fully appear ; but it is plain it did not convince the Jewish believers in general, many of whom afterwards pleaded that the Gentiles ought to be circumcised, &c. that they might be saved.

On this new, and, 'till then, undebated opinion, is founded the difference of sentiment between the believing Jews and Gentiles, which runs through most of Paul's Epistles, as will be clearly and distinctly stated in the following chapter.

So long as the gospel was preached to the Jews only, we do not find there was any dispute concerning these things ; but as soon as the uncircumcised Gentiles were received into the kingdom of the Messiah, disputes arose from amongst the Jewish brethren, who urged they ought to be circumcised, &c. whereby to be saved.

See what passed between Peter and his Jewish brethren, Acts xi. and the debate between the Judaizers and the apostles, &c. chap. xv. when the latter brought it to this conclusion : That they ought not to be circumcised, &c. seeing God had otherwise determined it in the case of Cornelius, &c. a careful attention to which, in the several disputed points that arose from hence between the Jews and Gentiles, and which are
parti-

particularly represented in the following sheets, will afford THE ONLY TRUE GUIDE, whereby to understand Paul's Epistles to the Romans, Galatians, Ephesians, and Colossians; because therein those differences of opinion, and their religious conduct, are either particularly mentioned, or alluded to, as the foundation of his arguments with those Gentile and Jewish Christians to whom he wrote.

The like may be noted in the Epistle to the Hebrews, so far as relates to the insufficiency of the sacrifices under the law to justify the sinner, and the abolishing the old covenant, the law of Moses, and its being succeeded by the new one, namely, the gospel.

I may here just add, that even many of the practical exhortations in the above Epistles are directed and adapted with a special view to those differences of opinion just mentioned, as will appear to an attentive, discerning reader.

Should any, who have read Dr. Taylor's Key to the Epistles, think the following observations merit but little attention, as the production of one so much inferior in abilities to that celebrated writer, permit the author, with due deference, to observe, that, in his opinion at least, it has one apparent advantage even of that work, viz. that it is not so diffuse; on which account it is not so happily adapted to inform a

mind, unacquainted with the subject, as seems needful. This the author speaks from experience. He has read it with much attention, but found that the variety and multiplicity of the observations introduced, some of which do not appear immediately calculated to illucidate the material arguments in the Epistles, rendered the performance, at least, not so instructive as it would have been, had some of them been omitted, and the whole contracted. Whereas in this Book are stated only the original grounds of the dispute between Jewish and Gentile Christians in that day, and the arguments in the Epistles, as immediately adapted thereto, in order to establish each of them on a true Christian basis; at the same time appears the original and special end the apostles had in view in urging them to those persons.

CHAP.

C H A P. I.

AND God said unto Abraham, “ Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. This is my covenant, which ye shall keep between me and you, and thy seed after thee ; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your fore-skin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old, shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people : he hath broken my covenant.”

“ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham’s house ; and circumcised the flesh of their fore-skin,
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in the self-same day, as God had said unto him." Gen. xvii. 9-14, 23. Compare chap. xxxiv. 14-17. Exod. xii. 44, 48.

From the above texts it is plain, that one end of the appointment of circumcision was to separate the Israelites from all other nations.

The law, Levit. xi. made to answer a like end, was that concerning beasts clean and unclean. As this law pronounced those Jews to be unclean who eat any thing that was therein forbidden, so they believed the Gentiles were unclean also, who eat those animals, &c. that were prohibited.

§ 1. Attending to these laws will, I presume, explain and determine the meaning of Peter's words, when he said, Acts x. 28. "Ye (Gentiles) know how that it is (*i. e.* it hath 'till now been) an unlawful thing for a man that is a Jew, to keep company, or come unto one of another nation, (*i. e.* one uncircumcised) and eat with him; as chap. xi. 2. As a Jew, possessed of the common opinion of my brethren, I have thought it not lawful to act in this manner; but God hath shewed me that I should no longer retain this opinion. And therefore came I unto you without gainfaying, as soon as I was sent for."

That Peter's objection, and those mentioned chap. xi. 2, 3. to go in unto one uncircumcised, and eat with him, was not an opinion peculiar to the Christian Jews,
appears

appears from the following passages:—
 Matt. xxviii. 17. “ If (saith Jesus) your offending brother neglect to hear you, another brother, and the church whom you relate your case to, let him be unto thee as an heathen man and a publican.” The behaviour of Jews to publicans may be seen, Mark ii. 15, 16. “ And it came to pass, as Jesus sat at meat in Levi’s house, many publicans and sinners sat down with Jesus and his disciples. And when the scribes and Pharisees saw him (and his disciples, as Luke v. 30.) eat with publicans and sinners, they murmured, (as the brethren did against Peter, Acts xi. 2, 3.) and said unto his disciples, How is it that he, as well as you, eat and drink with publicans and sinners ?”

“ Then drew near unto him (as Luke xv. 1, 2.) all the publicans and sinners, for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them ; which he ought not, neither do we.”

The same kind of separation they observed towards the uncircumcised Gentiles.

That the uncircumcised Gentiles were unclean to the Jews, in the sense Peter looked upon them, seems confirmed by the voice to Peter, saying, “ What God hath cleansed, that call not thou common or unclean.” Or, “ God hath shewed me, that I should not call any man (*i. e.* Cornelius, &c.) unclean,”

§ 2. That

§ 2. That by unlawful, &c. Acts x. 28. Peter means forbidden by the law, in like manner as those animals were prohibited, which by the law were unclean, seems plain from what is related, ver. 11—15. “ And there came a voice to him, saying, Rise, Peter, kill and eat (of those unclean animals represented). But he said, Not so, Lord; for I have never eaten any thing that is common or unclean.” He was answered, “ What God hath cleansed, that call not thou common.” This answer, which immediately related to the unclean animals, Peter very justly concluded God designed he should apply to the uncircumcised Gentiles, Cornelius, &c. and therefore he says to him, “ God hath shewed me that I should not call any man (*i. e.* you) common or unclean.” Or, as he expresses the same thing, chap. xv. 9. “ God put no difference between us (Jews) and them, (the Gentiles) purifying their hearts by faith.”

That the apostle was not the only one who believed it to be unlawful for a Jew to go unto one uncircumcised, and eat with him, appears from what his brethren urged against his conduct, chap. xi. 2, 3. who contended with him, saying, “ Thou wentest in unto men uncircumcised, and didst eat with them.” Or, as though in his own words they had said to him, “ Thou knowest how that it is an unlawful thing for a man
that

that is a Jew, (*i. e.* any Jew) to keep company, or come unto one of another nation." See Gal. ii. 11—14.

The apostle therefore, to justify his conduct to his brethren, that he had not acted unlawfully in going to Cornelius, repeated to them the whole affair, as chap. xi. 4-16. of God's sending his angel to Cornelius, &c. &c. and adds, ver. 17, "What was I, that I could withstand God?"

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the (uncircumcised) Gentiles (as well as to us Jews) granted repentance unto life."

These observations serve to shew upon what foundation they, at least, thought their opinion was built, and likewise how soon they were offended with those who in that manner acted unlawfully. Even an inspired apostle did not escape censure and reproof. How much more then were others liable to meet with the same, or like treatment, who were less able than he was to judge and act for themselves in such cases?

The foregoing observations, concerning Peter's going to Cornelius, explains not only one principal reason why God was pleased to interpose in so unusual a manner in making known to Cornelius, &c. the gospel by a Jewish apostle, and receiving them into the kingdom of the Messiah, but also they point out how fully the divine

conduct was adapted to answer that end, viz. to convince Peter, as well as Cornelius, and also the other apostles, and the Jewish believers, He now designed the uncircumcised Gentiles should, equally with the Jews, be received into the gospel covenant.

To remove this objection, which the unbelieving Jews had against the Gentiles, St. Paul circumcised Timothy; thereby to conciliate their minds to attend to the gospel he preached.

On this prejudice of the Jews against the Gentiles as unclean and unholy, and therefore unfit to be received into the gospel covenant, and the erroneous partiality in favour of themselves as an holy or clean people, and therefore that they only were worthy the favour of God by the gospel, is founded St. Paul's arguments in his Epistle to the Romans, designed to prove the equal right the uncircumcised Gentiles have to the favour of God, in Jesus Christ, with the Jews themselves.

To this purpose he brings a proof, or charge, against both Jews and Gentiles, as alike unclean or unholy before God.

In chap. i. 18—32, he describes the wickedness and unholiness of the Gentiles. And in chap. ii. 18—32, he enumerates the transgressions of the Jews in breaking the revealed law of God; whose guilt and unholiness was greatly aggravated by their
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enjoying a revelation of the will of God, containing the duties of natural and revealed religion; which the Gentiles had not.

In chap. iii. from ver. 9 to 19, he proves, or brings a charge against both Jews and Gentiles, saying, "Are we [Jews] better than they? [Gentiles.] No, in no wise: for we have before proved, [chap. i. ii.] both Jews and Gentiles, that they are all under sin. There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God," &c. At ver. 19, he saith, "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, *and all the world become guilty before God.*" Gal. iii. 22.

That the Jews were as unclean or unholy as the Gentiles, may be further seen in what the apostle has said, chap. vi. vii. wherein he sets forth, that however great sinners the Gentiles had been, and its dominion over them, as well as its condemning power, yet the Jews, even under the law, were in like circumstances, and therefore herein had nothing to boast of. Of both it was equally true, "O wretched man that I am, who shall deliver me from the body of this death!" See chap. iii. 19.

§ 3. As Peter and his Jewish brethren judged Cornelius, &c. to be unclean, because they were not circumcised, &c. though

worshippers of the God of Israel, it is natural to conclude, that those Jews, who were not convinced from Cornelius's case, would look upon the idolatrous Gentiles as very unclean, or unholy indeed, and thereby unqualified to be received into the kingdom of the Messiah, and no doubt would be offended at admitting them into it.

What the opinion of the Jews was concerning the idolatrous Gentiles, as unclean or unholy, may in part be collected from Acts xxii. 28. The Jews crying out against Paul, saying, "He hath brought Greeks into the temple, (which he had not) and hath polluted this holy place," or profaned it, as chap. xxiv. 6. Paul says in his defence, chap. xxii. 21, 22. "And Christ said unto me, Depart, for I will send thee far hence unto the Gentiles.—And the Jews gave him audience unto this word, and then lift up their voices, and said, Away with such a fellow from the earth (who would go and preach to the idolatrous Gentiles); for it is not fit that he should live." On which account their rage excited them to proceed to the extremity against him, which is related in this and the following chapters.

Some of those Jews were of Asia, as chap. xxi. 27. and by observing chap. xix. 9, 10. how long Paul was at Ephesus, and that all they (the Jews and Gentiles) which dwelt in those parts, heard the word of the Lord, it appears probable that these men knew
that

that the apostle had converted to the gospel idolatrous Gentiles, as well as Jews; and thereby he was particularly obnoxious to those Asian Jews who were at Jerusalem.

§ 4. From Peter's words, Acts x. 34, 35, we learn, as the Jews, on account of what has been observed, were respecters of persons, so they believed that God likewise was a respecter of persons; at least 'till that time; by preferring the Jews alone to the blessings of the gospel covenant, in exclusion of the Gentiles, as a people unclean or unholy.

The distinction which the Almighty had long made between them, no doubt was the principal foundation of the apostle's opinion, and that of other Jews. For, as God respected the Jews as his only people, and the Gentiles not as his people, they thought they ought likewise to make that distinction between them.

That the apostles, as well as other Jewish Christians were respecters of persons, appears undeniable from what has been observed; and also that it was shewn by the Jews in general. Those Jewish Christians therefore, and all others who were not convinced by what had passed relating to Cornelius, &c. that that distinction should now cease, would have the same opinion of the converted Gentiles, as Peter and his brethren had before he was sent to him, that is, that they were unclean or unholy.

It

It was from this opinion, as mentioned above, that the apostles and other ministers preached to Jews only 'till the call of Cornelius, &c.—Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Cyprus and Antioch, *preaching the word to none but Jews only* *.

§ 5. As God now no longer respected the Jews above the Gentiles upon their believing in Jesus Christ and obeying the gospel, it followed that the apostles, and other believers, ought to receive them as the people of God. Of this Peter was convinced, when he said, “ Now I perceive of a truth that God is no respecter of persons ; but in every nation, he that feareth him, and worketh righteousness, is accepted with him.” And afterwards he said, “ Can any man forbid water, that these should not be baptized (in the name of the Lord), which have received the Holy Ghost, as well as we.” “ And what was I, that I could withstand God ?” *i. e.* by not receiving them to that institution.

These interpositions of God in favour of Cornelius, &c. was what silenced the objection which Peter's companions had, at that time, in common with himself, and

* Texts illustrated by this section :—Acts xiii. 46, 47, 48. xvi. 14, 17, 18. xxviii. 28. Rom. iii. 29. ix. 24. x. 11, 12. Ephes. ii. 11—22. iii. 2, 6. Gal. iii. 28. Col. iii. 11. 1 Cor. i. 24. 1 Pet. ii. 10.

also his brethren's at Jerufalem, who contended with him; when they held their peace, and glorified God, faying, " Then hath God alfo to the Gentiles (equally with us Jews) granted repentance unto life."

See the like arguments urged by three of the apoftles at the famous debate at Jerufalem, Acts xv. 6—19.

§ 6. From what is related concerning God's calling Cornelius, &c. it is plain that what he required of them, upon which they were received to his favour, or juftified them, or, in Peter's words, took out of them (the Gentiles) a people for his name, equally with the believing Jews, was faith in Chrift, and obedience to the gospel, without requiring them to be circumcised, and keep the ceremonial law of Mofes. This appears from chap. x. The angel faid unto Cornelius, " Send men to Peter; and he fhall tell thee what thou oughteft to do:" or (as ver. 22.) " to hear words of thee," or " fpeak unto thee," as chap. xi. 13. " Peter fhall tell the words whereby thou and all thy houfe fhall be faved." Chap. xv. 7. " Men and brethren, (fays Peter) ye know how that a good while ago God made choice among us, (apoftles) that the Gentiles, by my mouth, fhould hear the word of the gospel, and believe." This, in chap. xi. 1. is called receiving the word of God; or fuch as believe, chap. xxi. 25. or are turned to God, xv. 19. Peter calls it, chap.

chap. x. 35. "fearing God, and working righteousness;" *i. e.* obeying the gospel, as the context manifestly leads us to understand his words. By the apostle James it is called, "seeking after the Lord," or calling upon the name of the Lord, xv. 17. See Rom. x. 12, 13.

The word Peter spake to Cornelius, whereby he and his house should be saved, or he hear the word of the gospel, and believe, is related chap. x. 34—43 *.

The apostle James, speaking of this interposition of God towards Cornelius, saith, citing one of the prophets, "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things." Acts xv. 7.

§ 7. From the foregoing section we learn what is the uncorrupt gospel of Jesus Christ, and consequently what it is to preach Christ, or him crucified. St. Peter tells us, "God made choice of him, that by his mouth the Gentiles should hear the word of the gospel, and believe." Which word is related, chap. x. 36—43, 47, 48. That he believed baptism was a real part of the word of the gospel, is plain from his urging, "Can any man (*i. e.* you, my Jewish brethren, who came with me) forbid water, that these

* Rom. iii. 29, 30, 31. iv. 1—16, 22—24. Gal. iii. 6—9, 14, 28, 29. Rom. x. 8—13.

should

should not be baptized?" And he commanded them to be baptized in the name of the Lord ; even after God had given unquestionable proof of his calling them to become his people : Whereas, if Peter believed baptism was no part of the word of the gospel that he was sent to speak to him, which he was to hear and believe in, through which he was to be saved, no just reason can be given for this his conduct, whereby to reconcile it with the special direction he received from God to preach the gospel to Cornelius. But admitting Peter knew baptism to be a real part of the word of the gospel he was sent of God to speak to him, the reason is unanswerably strong why he urged it, as is related.

So far, therefore, as the apostle's knowledge and practice in preaching the gospel proves it to be a part of the word of the gospel, it is indisputably evinced to be a real part of it ; and consequently, whoever owns that Peter preached the gospel to Cornelius, must be obliged to acknowledge that baptism is a part of that word, or deny the whole he preached to him to be the gospel, or word of God.

§ 8. From what has been observed, particularly from chap. x. 47, 48. " Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we (Jews) ? And he commanded them to be baptized in the name of

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the Lord ;" it seems plainly to follow, that by divine appointment, baptism is the initiating rite into the kingdom of God, or the new covenant ; and therefore it is an indispensable requirement to enter into it.

To make this farther appear, let it be observed, that the objection which Peter's companions had against what he proposed, which he alluded to, was that uncleanness of the Gentiles before taken notice of. That they did not object against their being baptized, believing by that rite they would be initiated into the Jewish religion, and thereby be owned as the people of God with themselves, is indisputably evident ; because their becoming Jews they judged was the first step they ought to take, to enter into the kingdom of God, and therefore their objection against their being baptized consisted wholly in their knowing that thereby they entered into it, as they themselves had, and with them would be owned of God, as his people, which, till now, they, as well as the apostles, believed was not the purpose of God, and therefore, as has been observed, the gospel, before this occurrence, was preached to none but Jews only. Compare herewith Matt. xxi. 31, 32. Luke vii. 29, 30. John iii. 5. Acts ii. 41, 42. 1 Cor. xii. 13.

Their objection in the above view of it is not to be accounted for from the context, nor any part of the New Testament. But admitting baptism is the initiating rite into the

the kingdom of God, as hath been proved, it appears reconcileable with the context, and the scripture, and free from every just objection.

The foregoing observation will, I presume, explain the true meaning of what St. Paul says, Colos. ii. 11, 12. "Ye, Gentiles, are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, (*i. e.* your old man is crucified with Christ, as Rom. vi. 3—11.) by the circumcision of Christ: (ye were thus circumcised, when, upon repentance and purity of heart,) ye were buried with Christ by baptism; wherein also ye are risen with him," &c. The apostle's meaning seems to be this: Circumcision was the initiating rite into the old covenant, both which are abolished, as ver. 14. The initiating rite, appointed by Christ in the new covenant, is baptism, by which you Gentiles have entered into it.

§ 10. From Acts x. 44, 45. xi. 17, 18. xv. 8, 9. it is plain, that Cornelius, &c. having received the Holy Ghost, was a decisive proof, not only of God's calling them to be his people, and in that instance all the uncircumcised Gentiles who should believe in Christ, but it was placing the believing Gentiles upon an equality with the converted Jews themselves, who had received the Holy Ghost; for that was given to them before the call of the Gentiles, as the greatest

pledge, or earnest, that they were the people of God under the new covenant. The uncircumcised Gentiles having therefore received the same gift, was an undeniable proof to both Jews and Gentiles, that, in St. Paul's language, God had adopted them to become his children, or people, as well as the Jews *. The latter, therefore, had not herein any pre-eminence over the Gen-

* Perhaps it may not be wholly impertinent to relate the practice of adoption amongst the Romans, to which the apostle alludes, when he tells them God had adopted them to become his children.

“ There were three conditions absolutely necessary to make an act of this sort regular: First, that the [adopter should be older than the adopted, and incapable of procreating children: secondly, that no injury or diminution should be done to the dignity, or the religious rites of either family: thirdly, that there should be no fraud or collusion in it; nor any thing sought by it, but the genuine effects of a real adoption.

“ All these particulars were to be previously examined by the college of priests; and if, after due enquiry, they approved the petition, it was proposed to the suffrage of the citizens living at Rome, who voted according to their original division into thirty *curiæ*, or wards, which seem to have been analagous to our parishes.

“ These laws of adoption were drawn up in the stile of a petition to the people, after the following form:

“ May it please you, citizens, to ordain that T. B. be, to all intents and purposes of law, as truly the son of H. C. as if he were begotten of his body in lawful marriage; and that H. C. have the power of life and death over him, as much as a father has over a proper son: this, citizens, I pray you to confirm in the manner in which it is desired.”—Middleton's *Life of Cicero*, vol. i. 304, 305.

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tiles, both being now one body in Christ Jesus, and members one of another *.

It is worthy of remark, that Peter considers, and urges God's giving the Holy Ghost to Cornelius, &c. (especially before they were baptized) as a decisive proof that he owned them as his people, without subjecting them to circumcision, &c. even as he did the apostles themselves, and consequently put no difference between them and the Jews, purifying their hearts by faith. Acts xi. 15—17. xv. 8, 9.

After a like manner St. Paul represents the giving the Holy Ghost to the Gentiles; *i. e.* that thereby God adopted them to be his people, by faith in Christ alone; as may be seen in the margin.

§ 11. God having thus decided that the believing Gentiles are now his children, or people, equally with the believing Jews, of consequence they were equally entitled to the relation of children of God, who, by the gospel, was now the Father of the former, as well as the latter, and therefore they had the same right to the promises, blessings, and privileges of the new covenant, as the believing Jews themselves. See the passages below; also Ephes. ii. 18—22.

* Rom. v 1, 5. viii. 14—17. Gal. iv. 5, 6, 7. iii. 2, 3, 5, 14. Ephes. i. 13. ii. 22. 1 Thes. i. 6. 1 Cor. xii. 13. 2 Cor. iii. 3. 1 Pet. i. 22. ii. 9. iv. 14. Rom. xv. 13, 16.

It may here be proper to offer the principal arguments urged by St. Paul in support of the choice God had made of the uncircumcised Gentiles to become his people, equally with the believing Jews; thereby to obviate the objections we have in part seen the believing Jews had against it.

The first argument I will mention is the promise God made to Abraham, Gen. xii. 3. that in him, and his seed, all nations, or all the families of the earth, should be blessed. Therefore the Gentiles are equally included in that promise: A strong reason why the Gentiles should not depend upon circumcision, &c. to obtain the blessing.

“ The scripture foreseeing that God would justify the heathen through faith (in Christ), preached before the gospel to Abraham, saying, ‘ In thee shall all nations be blessed.’ That the blessing of Abraham (*i. e.* promised to him) might come on the Gentiles through Jesus Christ, (and not by circumcision, &c.) Now to Abraham and his seed were the promises made.” Gal. iii. 8, 14, 18. See Rom. iv. 13. Ephes. iii. 6. Acts iii. 25.

Another argument to the like purpose is this: Abraham was justified by faith, as Gen. xv. 5, 6. before he was circumcised, and circumcision was a seal of that faith which he then had; the apostle therefore considering him as the father of all them that believe, though they be not circumcised, and the father of the circumcised, only on account

account of having a like faith with him, and walking in his steps, circumcision cannot be obligatory on the Gentiles, or of any real importance even to the Jews themselves, in their justification or acceptance with God. Consequently it appears, from the case even of Abraham himself, that by circumcision he was not justified, but by his faith only : So, in like manner, are both Jews and Gentiles justified by their faith being imputed to them for righteousness, like as his was, and not by observing circumcision, &c.

“ What shall we say then, that Abraham our father, as pertaining to the flesh, (*i. e.* circumcision) hath found ? For if Abraham were justified by works, (circumcision, or any ritual appointments,) he hath whereof to glory (before men, as fulfilling the law,) but not before God. For what faith the scripture ? Abraham believed God, and it was counted to him for righteousness (*i. e.* justification). Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him who justifieth the ungodly, (as was Abraham, who, before God called him, was an idolater,) his faith is counted for righteousness (justification) : Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, ‘ Blessed are they whose iniquities are forgiven, and whose sins
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are covered : Blessed is the man to whom the Lord will not impute sin.' Cometh this blessedness then upon the circumcision only, (*i. e.* upon the Jews alone,) or upon the uncircumcision also? (*i. e.* the Gentiles :) For we say, that faith was reckoned to Abraham for righteousness. How (*i. e.* when) was it then reckoned to him? when he was in circumcision, (*i. e.* after he was circumcised,) or in uncircumcision? (*i. e.* before he was circumcised :) not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness (*i. e.* justification) of the faith he had, being yet uncircumcised." Rom. iv. 1—22. See Gall. iii. 6.

To the foregoing argument is to be added what the apostle saith concerning his spiritual seed, who alone are intended in the promise, Gen. xii. 3. and not his mere natural seed; therefore the Gentiles, as well as the Jews, who have a like faith with him, and walk in his steps, are the only seed, who with him are justified by faith; consequently the natural seed of Abraham, though they are circumcised, and keep the ritual law of Moses, yet are not the seed who are entitled to the blessing made to Abraham. See Rom. ix.

" Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe,

believe, (*i. e.* the Gentiles) though they be not circumcised; that righteousness (*i. e.* justification) might be imputed to them also : and the father of circumcision (*i. e.* the Jews) to them who are not of the circumcision only, but also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise that he should be the heir of the world, (*i. e.* heir to justification by faith) was not to him, or his seed, through the (ritual) law (of Moses), but through the righteousness (*i. e.* justification) of faith. Therefore it is of faith, that it might be by grace, (*i. e.* by the favour of God in Christ;) to the end, the promise might be sure to all the seed, not to that only which is of the law, (*i. e.* the Jews) but to that also (whether circumcised or not) which is of the faith of Abraham, who is the father of us all (who believe, whether Jew or Gentile).

“ Abraham’s faith was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also (whether Jew or Gentile) to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, (Jews as well as Gentiles—See Rom. i. 19—32. ii. 17—29. iii. 9—19.) and was raised again for our justification.” Rom. iv. 11, 12, 16, 22—25.

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“ Not as though the word of God had taken none effect: For they are not all Israel, which are of Israel; neither because they are the seed of Abraham, are they all children: that is, they which are the children of the flesh, (the mere natural descendants of Abraham) these are not the children of God, but the children of promise (Gen. xii. 3. Gal. iii. 6—9.) are accounted for the seed.”

“ Abraham believed God, and it was accounted to him for righteousness. Know ye therefore, that they which are of faith, the same are the children of Abraham, (who are entitled to the promise. See this distinction made by Christ himself, John viii. 37, 39.) And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel (*i. e.* glad tidings, or good news,) unto Abraham, (before the law was given) saying, ‘ In thee shall all nations be blessed.’ So then they which be of faith, (whether Jew or Gentile,) are blessed with faithful Abraham;” *i. e.* are justified by faith, as he was. Gal. iii. 6-9.

“ Ye are all the children of God, (not by circumcision, &c. but) by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ’s, then are ye
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Abraham's seed, and heirs according to the promise." Ver. 26—29. Rom. ii. 28, 29.

To the foregoing argument may be subjoined what he saith, that the ritual law of Moses given at mount Sinai did not disannul the promise made to Abraham, that in him, and his seed, all the nations of the earth should be blessed. If the blessing came by the law, that promise is void. The Jews themselves, therefore, derive their primary right to the blessings of that promise, by virtue of the promise itself, and not by their being circumcised, &c. which was a most conclusive argument why *they* ought not to depend upon those rites for that blessing; much more why they ought not to urge them to the Gentiles for that end; but both depend upon receiving the blessing promised, by faith in Christ alone, as the only seed promised in that covenant with Abraham, that should be a blessing to all nations.

“ Brethren, I speak after the manner of men, (or argue from a common contract made between man and man;) though it be but a man's covenant, yet if it be confirmed, (or duly executed,) no man disannulleth, (*i. e.* setteth it aside,) or addeth thereto. Now to Abraham, and his seed, were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before (the giving the law at mount Sinai)

of God in Christ, (to Abraham, Gen. xii. 3.) the law, which was (given) four hundred and thirty years after, cannot disannul, that it should make the promise (to Abraham) of none effect. For if the inheritance (or the blessing promised to Abraham) be of the law (of Moses), it is no more of promise; but (it is plain) God gave it to Abraham by promise, (and not by the law of Moses.)" Gal. iii. 15—18.

" The promise that Abraham should be the heir of the world, (*i. e.* the first who was heir to justification by faith,) was not made to him, or to his seed, through the law, but through the righteousness (*i. e.* justification) of faith (in Christ). For if they which are of the law (*i. e.* the Jews) be heirs, faith (in Christ) is made void, (or useless,) and the promise (made to Abraham) of none effect. Because the law worketh wrath, (*i. e.* condemns, but doth not fully justify;) for where no law is, there is no transgression. Therefore it is of faith (in Christ alone), that it might be of grace, (*i. e.* the grace of God in Christ;) to the end the promise might be sure to all the seed, not to that only which is of the law, (the Jews,) but to that also which is of the faith of Abraham, (whether circumcised or not,) who is the father of us all (Gentiles as well as Jews)." Rom. iv. 13—16.

Another argument urged by the apostle to the purpose under consideration is this :
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The law of Moses was ordained by angels in the hand of a mediator [Moses]; but though God, one of the parties in that covenant, was present, when it was made, as well as the natural seed of Abraham by Isaac, yet as the Gentiles were no parties in that covenant, the mediator [Moses] did not act for them, and consequently that law, or covenant, cannot affect their right to the blessings before promised to Abraham, who were included in them, as well as the Jews.

“ The law [of Moses] was ordained by angels [on mount Sinai, to the Israelites only, the Gentiles not being present] in the hand of a mediator [Moses]. Now a mediator [Moses] is (was) not a mediator [of one of the parties (namely, the Gentiles) to the Sinai covenant, because they were not present at the giving it, but only the Israelites, between whom, as one of the parties of that covenant, and God, as the other, Moses was mediator]: but God is one [of the parties of that covenant, who was present when it was made, of which Moses was mediator; the Gentiles therefore not being present, nor one of the parties in that covenant, of whom Moses only was mediator between God, as one of the parties, and the Israelites, as the other, I ask] Is the law [of Moses] against [or setteth it aside] the promise of God [made to Abraham]? God forbid: for if there had been a law given [by Moses] which could have given life,
[i. e.]

[*i.e.* justification] verily, righteousness (*i.e.* justification) should have been by the [that] law." Gal. iii. 19—21.

A very just argument, shewing that the Jews and Gentiles are put upon an entire equality in the right to the blessing promised to Abraham; and therefore they ought not to be circumcised, &c. in order to obtain it, or the Jews to depend upon those ritual appointments, to give them a right thereto; but both to receive it, through faith in Jesus Christ, and obedience to the gospel alone.

A similar argument to the foregoing, as urged by the apostle for the like end, is, that the law of Moses did not disannul the promise of the blessing made to Abraham, concerning the Gentiles, as well as Jews, is plain, because the law was a school-master, or guide, to the Jews, to lead them to Christ, and therefore was given to teach them only 'till he came. Consequently, as he is come, it was of no farther use, even to the Jews themselves, and therefore the Gentiles have no occasion to be taught by it, or submit to it, to obtain that promise.

"The scripture hath concluded [shut up together] all [Jews as well as Gentiles] under sin, that the promise of faith by Jesus Christ might be given to them that believe. For before faith came, (that is, the revelation of Christ in the gospel,) we were kept under the law (of Moses), shut up unto the
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the faith which should afterwards be revealed. Wherefore the law was our school-master, to bring us to Christ, that we might be justified by faith (in him). There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye [both Jews and Gentiles alike] are all one (body) in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs (alike) according to the promise [made to Abraham, ver. 8, 9.)" Gal. iii. 22—29.

I may here not improperly add another consideration, which the apostle urges in conjunction with the foregoing, and to a like purpose, which is, that the Jews, under the law of Moses, are compared to a child under age, who hath a right to an inheritance, but during his minority is under tutors or governors, 'till the time appointed by the father for his inheriting it. So the law was only a tutor, or governor, to the Jews, as minors, 'till the time appointed of God for their inheriting the promise to Abraham in Christ. Consequently, as Christ is come, the law hath answered all the ends it was designed for, even to the Jews, who were now of age, and therefore it could not justly be pleaded the Gentiles ought to submit to it, either to become God's people, or inherit the promise made to Abraham.

“ I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all ; but is under
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tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world ; [the rude or imperfect teachings of the law of Moses ;] but when the fullness of time was come [that we were of age], God sent forth his own son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 1—7.

Another argument I will mention, which the apostle has urged, to shew the equal right of the Gentiles with the Jews to the blessings promised to Abraham, is drawn from that of Adam's sin, which involved both alike in its effects.

" Wherefore, as by one man [Adam] sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned, (*i. e.* died, as though they had sinned as he did :) For until the law (of Moses) sin (*i. e.* death) was in the world : but sin is not imputed, when there is no law ; (*i. e.* men died from Adam to Moses, but not by incurring that penalty by an express law, as Adam did, but by the effect of his one sin ; this the apostle affirms, when he saith,) Nevertheless death reigned, from Adam to Moses, over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come : (See 1 Cor. xv. 21,

22, 47.) But not as the offence, (*i.e.* Adam's sin) so also is the free gift (of God in Christ): For if, through the offence of one, many be dead, [all men from Adam to Moses, and to this day,] much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, [the last Adam] hath abounded unto many; [*i.e.* the blessings which God hath given to Adam's posterity, both Jews and Gentiles, are greater than the loss they sustained by his one sin:] And not as it was by one that sinned, so is the gift: for the judgment [on Adam and his posterity] was by one [offence] to condemnation; [from which guilt and condemnation, and its effects, there was no deliverance:] but the free gift is of many offences unto justification; [that is, men having sinned, is no bar to their being forgiven, and avoiding thereby the consequences of it; but so it was not with Adam:] For by one man's offence death reigned [as ver. 12, 14.] by one; much more they which receive abundance of grace, and of the gift of righteousness, (*i.e.* justification) shall reign in life by one, Jesus Christ. Therefore, as by the offence of one, judgment came upon all men [Gentiles and Jews] to condemnation; even so, by the righteousness of one, [the second Adam] the free gift [ver. 15.] came upon all men [Gentiles and Jews alike] unto justification of life: For, as by one man's disobedience many were made sinners; [*i.e.* died,

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died, like Adam, as though they had sinned as he did ;] so, by the obedience of one shall many (*i. e.* all Adam's posterity) be made righteous ; (*i. e.* attain to justification by Christ, issuing into eternal life.)

“ Further, (to shew that all men did not die in consequence of that one law to Adam,) the law (of Moses) entered, that the offence might abound ; [that is, besides the mortality entailed on mankind, in consequence of Adam's one sin, the Mosaic law punished the violators of some of its precepts with death, like as the law given to Adam :] but where sin abounded, grace did much more abound, (there being for some offences under that law a promise made of forgiveness, whereby the offender might escape the rigour of the law, which was not the case of that law given to Adam :) that as sin hath reigned unto death, (over both Gentiles and Jews,) even so might grace reign, through righteousness, (*i. e.* justification) unto eternal life, by Jesus Christ our Lord (the second Adam).” Rom. v. 12—21. I Cor. xv. 21, 22.

§ 12. As those Gentiles, by baptism, were initiated into the kingdom of God, and thereby, with the believing Jews, became his people, by faith in Jesus Christ, without being circumcised, it necessarily follows, that they were under no obligation to observe that rite, and the ceremonial law of Moses. This is argued and proved by three
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of the apostles against the Judaizers, chap. xv. 6—19, 24, 28. xxi. 25*.

§ 13. From the preceding observations, it is exceeding plain, as Cornelius and his friends were justified with God upon the terms contained in the gospel covenant, and not upon those of the law of Moses, that that law is not the dispensation by which the Gentiles are to be justified; and, consequently, had Cornelius, &c. been circumcised, and observed that law, as the ground of justification before God, they would plainly have declared, that the terms prescribed in the law, and not those revealed in the gospel, were the terms of acceptance, or justification; which would have made Christ of no effect to them. That this consequence is true, appears from scripture. St. Peter saith, “ We (Jewish Christians) believe that through the grace of our Lord Jesus Christ we shall be saved, even as they [Gentiles].” Acts xv. 11.

“ I, Paul, say unto you, Galatians, that if ye be circumcised, Christ shall profit you nothing. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” Gal. v. 2, 4†.

§ 14. Admitting the truth of the last section, we may see the justness of what

* Rom. iv. 11, 13, 16. † Gal. ii. 16, 17, 18.
1 Cor. vii. 18, 19. Heb. x. 1—4, 11.

St. Paul saith to the Galatians, that if he, or an angel from heaven, preached, and they had received, *i. e.* any other way of salvation, let him be accursed; because it entirely subverted the only way of salvation, which God had appointed by Christ Jesus alone, which he had taught them, and they had received.

Whosoever therefore taught that men are saved by circumcision, &c. preached another gospel, and therefore were accursed. See Acts xv. 1, 2, 5, 24. Gal. i. 6, 7, 8, 9.

§ 15. The Gentiles, in their unconverted state, by St. Paul are described to be—without strength—ungodly—finners—enemies—dead in trespasses and sins—strangers—without God in the world, &c.—epithets, setting forth not only their being idolaters, and great finners; as appears Rom. i. and other passages; but also that then they were not the people of God, or had not obtained mercy*.

§ 16. The Gentiles being visited of God, and justified with him by faith in Christ, and obedience to the gospel, and not by their being circumcised, and observing the law; and God calling them to become his people equally with the Jews—is called the grace or favour, and mercy of God. Also, that by grace they were saved, and that not of

* Rom. v. 6, 8, 10. Colos. i. 21. 2 Cor. v. 14. Ephes. ii. 1, 2, 3, 5, 12, 13, 17, 19. Rom. i. 21—32.

themselves ; it is the gift of God, not of works, (*i. e.* of the law) lest any man should boast. This favour to the Gentiles is also called the exceeding riches of his (God's) grace, and the unsearchable riches of Christ, &c.

The converted Gentiles, therefore, are said to be reconciled to God—risen with Christ—made alive—made nigh unto God by the blood of Christ—to have put on the new man—to be created anew in Christ Jesus, to be the workmanship of God, &c. It is likewise said, that both Jews and Gentiles have access to one Father, and the Gentiles are declared fellow-citizens with the saints, and of the household of God ; and both were built together upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone*.

§ 17. St. Paul being especially called, and appointed by Christ to be his minister of the gospel to the idolatrous Gentiles, as appears, Acts ix. 15. xiii. 2. xxii. 21. xxvi. 15—18. Gal. ii. 7, 8. Ephes. iii. 2—11. he therefore calls the gospel he preached, his gospel, as distinguished from that preached by Peter, and other of the apostles, to the Jews. Paul's preaching to the Gentiles is called, turning to them ;—also, that a door of faith was opened to them—that the fal-

* Rom. iii. 24, 29. v. 6, 7, 8, 15. ix. 23—26. xi. 30. xv. 9. Ephes. i. 5, 6, 7. ii. 4—8. 1 Pet. ii. 10.

vation of God was sent unto the Gentiles, and that they would hear it. It was opening their eyes, and turning them from darkness to light, and from the power of Satan unto God; that they might receive the forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ. It was making them see what was the fellowship of the mystery, &c. &c.

These, and other expressions of the same import in St. Paul's writings, declare his being sent to the Gentiles, and the gospel he preached to them, and the success it met with amongst them, accompanied with signs and wonders, which God wrought by his hands*.

§ 18. Though Peter, and some of the Jewish believers, were convinced it was now the purpose of God to receive the uncircumcised Gentiles into the kingdom of heaven, yet the greatest part of the brethren were not satisfied of this; and therefore urged the obligation of circumcision, &c. on the Gentiles, in order to be saved. "And certain men, which came down from Judea [to Antioch], taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved."

This opinion was disputed with these men there by Paul and Barnabas, who not being

* Rom. xv. 15, 16. xvi. 25. Gal. i. 15, 16. ii. 7, 8, 9. Ephes. iii. 1—8. I Tim. ii. 7.

able to bring it to a final determination, laid it before the apostles, elders, and brethren at Jerusalem; as may be seen, Acts xv.

At which place also, "There arose up certain of the sect of the Pharisees that believed, who, with the others, pleaded that the Gentiles ought to be circumcised, and keep the law of Moses, that they might be saved, saying, That it is needful to circumcise them, and to command them to keep the law of Moses."

James repeating their sentiments, saith, "For as much as we have heard, that certain which came out from us have subverted your souls, saying, Ye must needs be circumcised, and keep the law; to whom we gave no such commandment. Wherefore my sentence is, (with whom agrees the other apostles) that we trouble not them (*i. e.* impose not on them such things) which from among the Gentiles are turned to God." St. Peter calls their doctrine tempting God. "Now, therefore, why tempt ye God, to put a yoke upon the neck of the [Gentile] disciples*?"

* Of these Judaizers St. Paul speaks, and alludes to, in his writings to Timothy and Titus, directing them to warn the Christians against them and their seducing doctrine, 1 Tim. i. 3, 4, 6, 7. Titus iii. 9. 1 Tim. iv. 7. vi. 20, 21. 2 Tim. ii. 14. Tit. i. 10—16. 2 Tim. iii. 5—9. Who St. Paul means by an heretick, may be collected from comparing these passages: Titus iii. 10. i. 12—16. 2 Tim. ii. 25, 26. See also what he saith of the Judaizers, Gal. ii. 2, 3, 4, 5. vi. 12—16. Phil. iii. 2, 18, 19.

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This debate greatly illustrates and confirms what was before observed upon the objection which Peter's companions had, which he alluded to when he asked them, "Can any man forbid water, that these should not be baptized."

They, like these Judaizers, believed the uncircumcised Gentiles could not be saved, or, in other words, become the people of God under the gospel covenant, unless they were circumcised, &c. first.

§ 19. This debate between the Jewish Christians, concerning the uncircumcised converts, *shews us the original and true foundation, from whence arose almost all the disputes amongst believers in the apostolic age, and gives us the true Key to the argumentative parts of St. Paul's Epistles*; as will more fully be seen in the sequel. The Judaizers urging, that unless the Gentiles were circumcised, &c. they could not be saved. The apostles and Gentile believers replying (from the decisive case of Cornelius, &c.) it was plain, God did not require those things of them, as it was putting a yoke upon the neck of the disciples, which they ought not to bear.

The promoters of this opinion, therefore, are justly said to have troubled them with words, subverting (*i. e.* turning aside from the truth of the gospel) their souls, saying, "It was needful to circumcise them, and to command them to keep the law of Moses;" to whom the apostle gave no such commandment.

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§ 20. From Acts xv. it appears, that those Judaizers not only believed it needful that the Gentiles should be circumcised, and keep the law of Moses; but they urged it as a condition, without which they could not be saved, saying, "Except ye be circumcised, after the manner of Moses, ye cannot be saved." Insisting that circumcision, &c. was obligatory on them to this end, was not only blending together the law and the gospel, but setting the former above the latter, as the only way of salvation. Against which destructive opinion St. Peter argues, ver. 7—11*.

§ 21. From what has been advanced under the foregoing sections, it consequently follows, that even the Jews themselves could not be saved, or obtain justification with God, by being circumcised, and keeping the ritual law of Moses. If they could, then there are two dispensations from God, through which he justifies men; and consequently there is under heaven another name, besides that of Jesus, given among men, whereby they may be saved, contrary to what Peter told the Jews, Acts iv. 12. But if he who was a Jew, and an inspired apostle, said, "there is no other," we may justly conclude there is no other, besides that of Christ. See 1 Cor. iii. 11.

* Rom. iii. 28, 29. iv. 9—25. Gal. ii. 15—21. v. 1—4.

In the dispute at Antioch and Jerufalem, it was not directly decided by the apostles, &c. whether by circumcision, and the ritual law of Moses, the Jews could be justified, or not. That they could not, appears consequentially to arise from the debate, and is expressed the most clearly and fully in Peter's words, Acts xv. 11. " We (apostles, saith he) believe that, *through the grace of the Lord Jesus Christ, we (Jews) shall be saved, even as they;*" (the uncircumcised Gentiles;) which was in effect to declare in the negative.

The first and fullest declaration in the negative, is that of Paul to his audience at Antioch in Pisidia, to whom he said, " Be it known unto you, men and brethren, (Jews as well as Gentiles,) that through this man (Christ Jesus) is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, (*i. e.* your sins,) FROM WHICH YE COULD NOT BE JUSTIFIED BY THE LAW OF MOSES." These words contain the ultimatum of all the arguments urged by the apostle Paul in his Epistles on this subject; the principal part of which arguments are contained in the following verses.

" Now we know (saith he to the Romans, speaking concerning the Jews,) that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may

may become guilty before God. Therefore by the deeds of the law [*i. e.* circumcision, and the rituals of the law of Moses] there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God (*i. e.* his way of justification by Christ) without the law is manifested, being witnessed by the law and the prophets; even the righteousness [justification, or salvation] of God, which is by faith of (or in) Jesus Christ unto all, and upon all them that believe; for there is no difference: (Acts xv. 7, 8, 9, 11.) for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Jesus Christ: whom God hath set forth to be a propitiation, through faith in his blood; to declare his righteousness, for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? (*i. e.* circumcision, and the rituals of the law.) Nay, but by the law of faith; (*i. e.* by the gospel, or believing in Jesus Christ.) Therefore we conclude, that a man is justified by faith, without the deeds of the law. Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the

circumcision (*i. e.* the Jews) by faith, and the uncircumcision through faith : (*i. e.* God justifies both through faith in Jesus Christ.) Do we then make void (the original design of) the law (of Moses) through faith ? (*i. e.* the gospel.) God forbid : yea, we establish the law ;” by shewing its true meaning and design, as not given to justify men before God : to say the contrary, subverts its true and original intention. Rom. iii. 20—31. Compare these verses with the debate, Acts xv.

“ We, (apostles, saith Paul to Peter,) knowing that a man (either Jew or Gentile) is not justified by the works of the law, (circumcision, &c.) but by the faith of Jesus Christ, even we (Jews) have believed in Jesus Christ, that we might be justified by the faith of (*i. e.* in) Christ, (Acts xv. 11.) and not by the works of the law ; for by the works of the law shall no flesh be justified *.” Gal. iii. 16—21. Compare also Rom. viii. 1—4. ix. 31, 32, 33. x. 3, 4, 5. Phil. iii. 9. Heb. vii. 19. ix. 9—15, 23—26. x. 1—14. To which, not improperly, may be added St. Paul’s description of the condition of a Jew under the law, Rom. vii. 5—23.

§ 22. It plainly appearing under the foregoing sections, that circumcision, and the rituals of the law, could not save or justify the Jews who observed them, it follows, by

* See the Appendix.

that

that law they were in a state of condemnation, or bondage, without any remedy provided in it. A strong reason why the Gentiles should not be circumcised, &c. to be saved; and also that the Jews should not depend thereon for justification.

This is expressed by Peter on debating on this very subject at Jerufalem. “ Now, (saith he) why tempt ye God, to put a yoke upon the neck of the disciples, which neither we, nor our fathers, were able to bear? But we believe that, through the grace of our Lord Jesus Christ, we shall be saved, even as they [Gentiles.]” Acts xv. 9, 10.

“ As many as are of the works of the law, (*i. e.* who are circumcised, &c.) are under the curse, for it is written, ‘ Curfed is every one that continueth not in all things which are written in the book of the law, to do them.’ (Deut. xxxvii. 26.) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, ‘ Curfed is every one that hangeth on a tree:’ that the blessing of Abraham (*i. e.* made to him, Gen. xii. 3.) might come on the Gentiles, through Jesus Christ.” Gal. iii. 10 to 14.

“ We (Jews) when we were children, [under age, as ver. 1, 2.] were in bondage under the elements of the world.” Chap. iv. 3.

“ Tell me, ye that desire to be under the law, do ye not hear the law? For it is written,

ten, ' Abraham had two sons ; [namely, Ishmael and Isaac ;] the one [Ishmael] by a bond-maid, [Hager, Gen. xvi. 1—4.] the other by a free woman,' [Sarah, his wife, chap. xv. 4. xviii. 9, 10.] But he who was of the bond-woman, was born after the flesh, [in a natural way ;] but he of the free-woman, [namely, Isaac,] was [born] by promise, [of Sarah, after she was past child-bearing, and therefore not in the natural way of generation, Chap. xviii. 9 to 12.] Which things [the birth of these two sons] are an allegory : [*i. e.* the Jews, who under the law are in bondage, are represented by Hager, and Ishmael, both in bondage to Abraham ; Ishmael therefore was not the child of promise : Sarah, Abraham's wife, and her son by promise, represents the believing Jews and Gentiles, who, as Isaac was, are children of promise, chap. xii. 3. and who are free, being not under bondage to the law :] for these are two covenants, [*i. e.* these two children represent the two covenants God made with Abraham and his seed ; Hagar and her son represents] the one from mount Sinai, which genders [*i. e.* conceives, or bringeth forth] to bondage, [like as Ishmael was conceived, and born in bondage,] which is [represented by] Ager, *i. e.* Hager. For this Ager is [*i. e.* represents] mount Sinai in Arabia, [from whence the law was given, under which the natural seed of Abraham by Isaac are in bondage,] which answereth to [or represents] Je-

Jerusalem, [that is, the Jews there,] which now is, and is in bondage with her children, But Jerusalem, [which Sarah represents,] which is above, is free, [not in bondage,] which is the mother of us all, [believing Jews and Gentiles:] For it is written [by Isaiah, chap. liv. 1.] ‘ Rejoice thou barren [as Sarah was, Gen. xvi. 1. xviii. 11.] that bearest not; break forth and cry, thou that travelest not: for the desolate [Sarah] hath many more children, than she which hath an husband.’ Now we, brethren, [Gentiles and Jews who believe,] are [also] the children of promise. [Chap. xii. 3.] But then, as he [Ishmael] that was born after the flesh, persecuted him that was born after the spirit, [*i. e.* by promise, xvi. 1—6. xxi. 9, 10.] even so it is now, [the Jews persecuting the children of promise.] Nevertheless, what saith the scripture? ‘ Cast out the bond-woman and her son: [xxi. 9, 10, 11.] for the son of the bond-woman shall not be heir with the son of the free-woman.’ So then, brethren, we are not the children of the bond-woman, [*i. e.* we are not in bondage under the law,] but of the free;” [being the children of promise, as Isaac was.] Gal. iv. 21—31. v. 1. See also Rom. ix. 6—14. 2 Cor. iii. 9.

“ Ye have not received the spirit of bondage again to fear, [chap. vii. 23, 24.] but ye have received the spirit of adoption,” *i. e.* sonship. viii. 15. See John viii. 31, 32, 34, 35, 36.

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See also the contrast the apostle makes between the state of slavery to sin the Gentiles were under, Romans vi. 6—23. and the Jews, as under condemnation, and bondage to the law, vii. 1, 5—25.

From verse the 12th of chap. v. the apostle advances another argument in favour of the equal right the Gentiles have with the Jews to the blessings of the Messiah's kingdom, viz. their being alike involved in the effects of Adam's one sin with themselves; in which he observes, that the benefits provided for Adam's posterity by the obedience of the second Adam, are designed to be as diffusively extended, as the effects of the one sin of the first Adam; and therefore that the Gentiles have an equal right to them with the Jews. Also he observes, that the benefits provided for all Adam's posterity, by the obedience of the second Adam, are far greater than the evils they sustain by the disobedience of the first Adam.

Upon representing this super-abundant grace, or favour of God, in which the Gentiles shared equally with the Jews, that they might not abuse, but improve it in a proper manner, he thus addresses them, saying, "What shall we say then? shall we sin, that grace may abound? God forbid.

In this chapter, he considers sin as a lord, or master, to whom the Gentiles had been slaves, and whom of consequence they served, which conduct is particularly described,
chap.

chap. i. 21—32. iii. 9—12. But as death frees the slave from his master, and puts a final end to his servitude, so they being dead, and buried with Christ in baptism, were freed from their former lord, or master; and being raised to life by him, they became his slaves, or servants, whom therefore they ought now to obey. This service, or obedience, is in general terms expressed by a newness of life, and yielding their members servants to righteousness and holiness; and one special consideration urged to enforce that, is drawn from their baptismal engagements, and their being raised to life with Christ.

As the lord, or master, sin, whom they had served, and the Lord, or Master, Christ, whom they now served, are entirely opposite to each other, so ought their conduct to be opposite to what it had been; especially, considering that the wages of the former is death, and the latter, as the gift of God, is eternal life. The purport of the apostle's observations in this chapter, are expressed, in language less figurative, Ephes. iv. 17 to 24.

In chap. vii. addressing himself to the Jews, he observes to them, that the ritual law of Moses being abrogated, they were therefore now released from it; as a woman is from the law to her husband after his death: She then may lawfully marry another man; so likewise they may lawfully

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be married to Christ ; *i. e.* they may believe in him, and obey the gospel only, without being charged with a neglect or breach of that law.

As a contrast to what he had observed of the Gentiles being slaves under the dominion of sin, as their lord or master, and that the wages of it was death, he now shews the Jews, that their state was similar with it ; for they were in bondage, or captivity, under sin, as their lord or master, and likewise that the wages thereof was death, as a punishment annexed to sin by that law. See Gal. iv. 1—5, 21—31. 2 Cor. iii. 6, 7, 9.

If the Gentiles yielded their members instruments unto unrighteousness, uncleanness, and iniquity, as having dominion over them, the Jews were carnal, sold under sin, being brought into captivity by it, and that what they did they allowed not ; who found a law in their members warring against the law of their mind, and bringing them into captivity to the law of sin, which was in their members.

The law of nature (see chap. ii. 14, 15.) the Gentiles were under, did not deliver them from their slavery under sin, or the wages of it, *i. e.* death ; neither did that of Moses deliver the Jews from the bondage of sin, or death, the wages of it. Of each, therefore, it might justly be said, “ O wretched man that I am, who shall deliver me from the body of this death !” The
answer

answer to both is, " The grace of God, through our Lord Jesus Christ."

One special end the apostle had in shewing how nearly alike the state of the Jews under the law was to that of the Gentiles, is similar to what he observes, chap. i. ii. iii. " Are we better than the Gentiles? No, in no wise: for we have before proved that they are all under sin: There is none righteous, no not one." See ver. 23, and chap. xi. 32.

Therefore the Jews, on account of their personal or national holiness, or righteousness, had no just foundation to reject the Gentiles as unholy or unclean, and unworthy to share with them the blessings of the new covenant, and prefer themselves as the only people, who were worthy to possess those blessings. See what was said to Peter in the vision concerning the unclean animals, and what he said to Cornelius relating to that vision, which sets forth his opinion of the Gentiles being unclean, Acts x. 11—15, 28.

Besides, it was a very pertinent and cogent argument to both, why they ought not to depend upon circumcision and the rites of the law, upon which to be justified with God; seeing that even the Jews themselves were in bondage to sin, and also under the condemnation of that law, by which they could not be redeemed. Both therefore ought to believe in Christ, and obey the gospel only ;

by which they could be made free, or justified with God.

In chap. viii. 1, &c. he saith, " There is therefore now no condemnation to them (*i. e.* Gentiles as well as Jews) who are in Christ Jesus, (*i. e.* who believe in him, and obey the gospel, &c.) who walk not after the flesh, (either as unconverted Gentiles, or mere circumcised Jews,) but after the Spirit: (see ver. 5, 6.) For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The apostle's argument concerning the Spirit, in these and the following verses, appears to me to be this: That the believing Jews had not received it, as observers of circumcision, &c. but as believers in Christ only, and which was a seal to them, that they alone of the circumcised Jews now were the people of God: So likewise, as he gave it equally to the believing Gentiles, as a seal set on them, they also, with the others, were now the people of God. See Acts x. 44, 45, 46. xi. 15, 16, 17. xv. 8, 9.

On this very subject, the apostle asks his brethren at Galatia, both Jews and Gentiles, " Received ye the Spirit by the works of the law, (*vid.* circumcision, &c.) or by the hearing of faith?" That is, you received it as believers in Christ, and not as observers of circumcision, &c. He further asks them, " He therefore that ministereth to you the Spirit, (by laying on of hands, as Acts viii.

14—17. xix. 1, &c.) and worketh miracles among you, doth he it by the works of the law, (*i. e.* as observing circumcision, &c.) or by the hearing of faith?" *i. e.* both have taken place, as testimonials to the gospel, and not to the law of Moses.

It is the teaching of the Holy Spirit they both had received, and which freed them from their former state of slavery and bondage, and by which God had sealed them as his children, (see chap. v. 5, 6, 7.) and whereby they became heirs with Christ, that the apostle exhorts them both to live under the guidance of, and then the Gentiles would not obey the former lusts in their ignorance, nor the Jews depend upon circumcision, &c. for justification with God, but on Christ alone, walking according to the precepts of the gospel*.

* I am very sensible there are many who believe that in chap. vii. the apostle describes his own state as a Christian, which I apprehend is not justly founded, because not coincident with his argument, but, as I conceive, quite the contrary: For I ask, is it consistent in him in the foregoing chapter to declare, that the Gentiles, as Christians, are freed from sin, or that it had not dominion over them? And concerning the Jews, that they were delivered from the law, that being dead wherein they were held; that there was now no condemnation to them; that the law of the spirit in Christ Jesus had made them free from the law of sin and death; and in the same breath to say of himself, that he was carnal, sold under sin, that he saw another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin, which was in his members, and in that state wretched, asking, who shall deliver him from it? Certainly such apparent contrariety

§ 23. The foregoing sections obviously, and with great certainty, explain the opinion the Jews had concerning being saved or justified by works, *i. e.* by circumcision and the rites of their law, and not by faith in Christ Jesus, and obedience to the gospel alone. This appears most indisputably evident in what is related, Acts xv. 1, 5, 24, compared with verses 10, 11. See also xxi. 20—24.

trariety in the apostle cannot be admitted by those who discern the propriety and force of his reasoning. Besides, such an account of his state or condition is not in the least superior to that of the unconverted Gentiles, or the Jews under the law, whom he represents, one as slaves to sin, and the other in bondage or captivity to sin, and the condemnation of the law; so that of himself, as well as of them, his own words might be equally applied, “O wretched man that I am! who shall deliver me from the body of this death!”

I may justly add, that such an account of himself, as a Christian, and particularly as an apostle, could by no means be an argument of any weight, but the contrary, either with Jews or Gentiles, to embrace the gospel, or with those who had professed Christianity, to adhere to it, as a preferable dispensation to that of the law, to redeem them from their prior state; which, it is evident, is one main end he has in view, in what he urges in this Epistle, and other parts of his writings.

If, therefore, instead of considering the apostle as speaking of himself, we view him describing the state or condition of a Jew in bondage under sin, and the condemnation of the law, as a counterpart to that of the Gentiles, as slaves to sin, the wages whereof is death, the antithesis appears striking, and his reasoning exceeding pertinent and forceable, and corresponds with what he saith of them both, as Christians, one as freed from sin, and the other as being made free from the law of sin and death, to whom now there was no condemnation.

Besides,

“ The Gentiles, (saith Paul, Rom. ix. 30, 31, 32.) which followed not after righteousness, (*i. e.* the justification by Christ in the gospel, until they were called of God, as Acts x.) have attained to righteousness, (justification) even the righteousness (justification) of faith (in Christ). But Israel, which followed after the law of righteousness, (*i. e.* to be justified by circumcision,

Besides, if we look back to the original cause or ground of dispute between the Jews and Gentiles, which arose from among the former, as recorded, Acts x. xi. xv. to which difference of opinion the apostle's reasoning hath an immediate relation, we shall plainly discern, that it is one very cogent consideration to a Jew to embrace the gospel, that it redeems him from the bondage of sin, and condemnation of the law, and justifies him with God, which was not attainable under that dispensation.

The cause of the apostle's describing the unconverted state of the Gentiles, by that of slaves to sin, and that sin was their lord or master, he tells them, “ I speak after the manner of men, because of the infirmity of your flesh ;” that is, I use that language figuratively, which in its natural meaning you easily understand, because familiar to you, viz. that of a slave, and his state of servitude to his lord or master.

A similar reason seems to have led him to represent the Jews as captives to the law of sin, and under servitude to Mosaic rites. The term law, &c. being familiar to them, he continues the use of it, chap. viii. even when speaking of the Holy Spirit conferred on them as Christians, saying, “ The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death ;” that is, by your receiving the Holy Spirit, you are delivered from your former state, into the glorious liberty of the children of God. This he enlarges upon in the verses following.

&c.)

&c.) hath not attained to the law of righteousness (by faith in Christ, and obedience to the gospel alone): Wherefore? because they sought it not by faith (in Christ, &c. alone), but as it were by the works of the law, (as circumcision, &c.) for they stumbled at that stumbling-stone, (*i. e.* at seeking it by faith in Christ alone.)”

“ They being ignorant of God’s righteousness, (*i. e.* his way of justifying them by faith in Christ alone, owing to their prejudice in favour of circumcision, &c.) and going about to establish their own righteousness, (*i. e.* their justification with God by circumcision, &c.) have not submitted themselves to the righteousness of God (*i. e.* have not believed in Christ): For Christ is the end of the law for righteousness (*i. e.* justification) to every one that believeth.” Or, as the verse will bear, For the end of the law was to bring men to Christ, that every one who believeth might be justified. Chap. x. 3, 4. Gal. iii. 24, 25, 26.

“ If (saith the apostle, Rom. xi. 6, 7.) the believing Jews, God’s elect people, or the remnant, are saved by grace, (*i. e.* by the favour of God, according to the gospel,) then it is not of works; (*i. e.* not by circumcision, and observing the rites of the law of Moses; if) otherwise, grace is no more grace; (*i. e.* if it be by circumcision, &c. it is not by the favour of God in the gospel :) But if it be of works, then it is
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no more grace ; otherwise work is no more work.

The following expressions in the argumentative parts of St. Paul's Epistles, especially those written to the Romans, Galatians, Ephesians, and Colossians, therefore of being saved, and being justified by faith, or faith in Christ, being redeemed by him, by his blood, being reconciled to God by the death of his Son, &c. &c. are all urged in reference to the subject taken notice of, viz. to set forth that God pardons and receives to his favour both Jews and Gentiles, upon their faith in Christ, and obedience to the gospel alone ; and the ceremonial law of Moses hath nothing to do with it.

§ 24. The foregoing considerations afford a most natural and easy solution of what St. Paul, in his Epistles to the Romans and Galatians, means by works, and works of the law, and that neither Jews nor Gentiles are saved or justified by them. His meaning is, they could not be saved or justified with God by the observance of the legal or ceremonial law of Moses.

That by works, or deeds of the law, he intends circumcision, and the ritual appointments of the law of Moses only, appears evident, (1st.) if we look back to the original ground of dispute upon this very subject, Acts xv. 1, 5, 24. " And certain men, which came down from Judea, taught the brethren (at Antioch), and said, Except

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ye be circumcised after the manner of Moses, ye cannot be saved.”—“ At Jerusalem there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses.” It is here indisputable, that no other works or deeds of the law are proposed by the believing Jews, as obligatory on the Gentile converts, without which they urged they could not be saved; and consequently they judged, that by observing them they were to be saved. But (2dly.) The reply that was made to those persons, who urged these things on the Gentiles, farther shews those works only to be intended. “ Now therefore, (saith Peter to them) why tempt ye God to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear?” That by putting a yoke upon them, the apostle means circumcision, &c. to me is undeniable. Agreeable hereto is what the apostles and elders observed at this very debate, as mentioned chap. xxi. 25. compared with the preceding verses.

It appearing incontestably evident that circumcision, &c. are the only works or deeds of the law that were mentioned and urged in the whole dispute, as at first agitated between Jews and Gentiles, without which the former urged the latter could not be saved, it demonstrably follows that works of moral righteousness or virtue were not
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the works or deeds of the law urged by the Jews ; seeing there is not the least mention made of them in the whole dispute, as a condition thereto ; whereas it is beyond contradiction, that circumcision, &c. as works or deeds of the law, are urged to that very purpose, and those only. But certainly, had works of moral righteousness, or virtue, been the things urged by the Jews, they alone would have constituted a principal part, if not the only things ; but as works of that kind did not compose any part of what was urged on the Gentiles, and the only works which are mentioned and insisted upon were circumcision, &c. we may, I think, conclude, they contended for those only, as indispensibly necessary to the salvation of the Gentile believers.

A presumptive proof, in support of what has been advanced, is, that in the whole argument of the Epistle to the Hebrews, on the same subject, the ceremonial rites of the law of Moses only, and not the moral precepts, are mentioned ; proving, by an induction of particulars, that they did not, nor could not, justify the Jews ; the opposite opinion to which those Jews (as Acts xv.) pleaded for, relatively to the Gentiles, *i. e.* unless they observed them, they could not be saved. See the Appendix.

Permit me here to propose another argument: Works of moral righteousness were obligatory on the Gentiles, even previous to

their conversion to Christianity, (witness Cornelius, &c.) and therefore were not peculiar to the Jews, as circumcision and the Mosaic rites. These peculiarities of the Jews (though at no time obligatory on the Gentiles) some, by a zeal without knowledge, would have imposed upon them as essential to salvation in the church or kingdom of Christ.

These considerations serve to shew that men's being saved, or justified, or not saved nor justified, by works, *i. e.* by moral righteousness or virtue, was no part of the dispute at first between the Judaizers and the apostles, or the Jews and Gentiles afterwards in the apostolic age. And therefore we may be certain, that in the argumentative parts of St. Paul's writings, he hath not affirmed any thing for or against such an opinion, (as agitated amongst the Christians in later ages,) because therein he intends to set Jews and Gentiles right concerning those things only debated between them.

No arguments from St. Paul's writings therefore can justly be urged to prove that by moral righteousness or virtue men can or cannot be justified; it being a modern, and not an apostolical dispute amongst Christians*.

* If it should here be asked, whether by observing works of moral righteousness a man can be justified with God? I answer,

§ 25. From what Peter said (Acts x. 28, 29, 34, 35. xi. 17. and the context) relative to Cornelius and his friends, as favoured with a divine visitation or call, in order to their becoming the people of God, it should seem that he and the rest of the apostles, (whose opinion was the same with his, as may be seen chap. xv.) did not discern the gospel of Christ to be a separate or distinct dispensation of religion from that of Judaism; at least, they so far blended them together, as to believe that, unless a Gentile was first circumcised, he was not qualified to enter into the kingdom of the Messiah.

Had Peter believed the two dispensations to be really distinct from each other, he

1st, That it seems a needless enquiry amongst Christians, because the sacred writers have not determined that point, only by declaring that it is to be obtained by believing in Jesus Christ, and obeying the gospel.

2dly, Were it determined in the affirmative, upon the most cogent human reasons, yet, as they would want the sanction of divine authority to render them conclusive and satisfactory, it would be admitted only upon human evidence, which, by Christians especially, cannot in this case be decisive.

3dly, I may add, in like manner, will it be equally inconclusive and unsatisfactory to urge those texts in the New Testament, in proof of the negative side of the question, which wrests the most natural, original, and genuine meaning of the sacred writers in penning them. If these observations are justly founded, it will shew us the fruitless pains that have been taken on both sides of the question, by men otherwise eminent for their abilities and force of reasoning.

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could not have had any objection against an uncircumcised Gentile being received into the kingdom of the Messiah; because the things he objected to he would have seen have no kind of connection with, neither are they any conditions of entering into it; as he himself plainly saw afterwards. But it should be remembered, that though they preached the kingdom of Christ, they still retained their former opinion that no uncircumcised Gentile was to be admitted into it. In this view, Peter's discourse and conduct, respecting Cornelius and his friends, will appear consistent and rational, he having not received any prior revelation from heaven to correct his judgment in this point. And when we duly reflect on the strong prejudices the Jews in general, as well as those who believed, had against receiving the Gentiles into the kingdom of the Messiah, we may collect a very plain and just reason why God did not invite them into it, before it had been preached some years to the Jews only*.

From this general prejudice of the Jews against the Gentiles, no doubt, is in part founded the direction Christ gave his apostles during his ministry, and after his resurrection: "Go not in the way of the Gentiles, but go rather to the lost sheep of the house of Israel." Matt. x. 5, 6. "Ye shall

* See Lord Barrington's *Miscellanea Sacra*.

be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and then to the uttermost parts of the earth." Nay, even after God had called or visited the Gentiles, to take out of them a people for his name, the apostles appear to have always given the first offer of the gospel to the Jews, wherever they came; as may be seen, Acts xiii. 14, 46. xiv. 1. xvii. 1, 2, 10. xviii. 1, 4, 6. xxviii. 17, 23—28.

§ 26. From what hath been observed under the last section, it appears, that notwithstanding Christ, after he was risen from the dead, beginning at Moses and all the prophets, he expounded unto the apostles in all the scriptures, the things concerning himself, and opened their understandings, that they might understand the scriptures; and before he ascended into heaven, charged them to preach the gospel to every creature, and in all nations;—yet, 'till Peter was sent to Cornelius, they did not understand their Lord's meaning, nor the true sense of those many prophecies, foretelling God's calling the Gentiles to be his people under the Messiah; or else our Saviour did not expound those prophecies to them, but only what related to their present commission amongst the Jews. Considering their own prejudices, and those of the Jews, as we have observed, we have reason to acknowledge, that therein God "abounded towards them in all wisdom and prudence," the
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time not being fully come, when the prophecies foretelling the call of the Gentiles was to be fulfilled.

§ 27. From Acts xv. 7—10. compared with chap. x. it appears plain, that Cornelius, &c. were the first God visited, to take from among the Gentiles a people for his name, *i. e.* under the new covenant. This completion of ancient prophecy is urged by the apostles, to shew that the right of the Gentiles to all the privileges and blessings of the Messiah's kingdom was incontestable, being founded on the oracles of God.

On this very subject, as at first debated at Jerusalem, James saith, “ Men and brethren, hearken unto me. Simeon hath declared how God at the first did visit the Gentiles, (*vid.* Cornelius, &c.) to take out of them a people for his name. To this agree the words of the prophets; as it is written, ‘ After this I will return and build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, *and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.*’ Known unto God are all his works from the beginning of the world.” Acts xv. 13—18. Amos ix. 11. Compare what Peter saith, chap. x. 34, 35. 1 Epistle, i. 1, 2. ii. 9, 10.

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Agreeable to the apostle James's words are those of Paul to his audience at Antioch in Pisidia, composed of Jews and Gentiles : " Seeing ye (Jews) judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles : For so hath the Lord commanded us, saying, (Isaiah xlix. 6.) ' I have set thee to be a light of the Gentiles, and that thou shouldst be for salvation unto the ends of the earth.' " Chap. xiii. 46, 47.

With a like view the apostle argues with the Christians at Rome, " That he (God) might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory : Even us whom he hath called, (or visited as at first in the case of Cornelius, &c.) not of the Jews only, but of the Gentiles : as he saith in Hosea, (chap. ii. 23.) ' I will call them my people, which were not my people ; and her beloved, which was not beloved. And it shall come to pass, in the place where it was said unto them, ' Ye are not my people ;' there shall they be called the children of the living God." Hosea i. 10. Rom. ix. 23, 24, 25, 26. See also chap. x. 19, 20.

" Now I say, that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers : *and that the Gentiles might glorify God for his mercy* (to them) ; as it is written, (Psalms xviii. 49.) ' For this cause I will confess to thee among the Gentiles, and sing

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unto thy name.' And again, (Deut. xxxii. 43.) ' Rejoice ye Gentiles with his people.' And again, (Psalms cvii. 1.) ' Praise the Lord, *all ye Gentiles, and laud him all ye people.*' And again, Ifaiah saith, (xi. 1, 10.) ' There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; *in him shall the Gentiles trust.*' Now the God of hope fill you with all joy and peace in believing, through the power of the Holy Ghost." Chap. xv. 8—13. See also what the apostle saith concerning Abraham, Rom. iv. 13.

" Now the righteousness of God, (*i. e.* his way of justifying believers in Christ) without the law (of Moses), is manifested, being witnessed by the law and the prophets; even the righteousness of God (or his justifying men) by faith of Jesus Christ, unto all, (both Jews and Gentiles) and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God." Chap. iii. 21—23.

The proof from scripture of God's purpose of inviting the Gentiles into the kingdom of the Messiah, is one of the cogent arguments offered by the apostles, both to Jews and Gentiles. This argument was therefore with great propriety urged on the former, in favour of the latter; because they themselves founded thereon their entire right to be admitted into that kingdom. Of consequence, the Gentiles have as great a claim

claim thereto as themselves : For a Jew to deny the Gentiles their right, was virtually to renounce their own ; both being alike founded on the promise of God in scripture.

§ 28. In St. James's argument, Acts xv. 18. are these remarkable words : " Known unto God are all his works from the beginning of the world ;" *i. e.* his design of calling the uncircumcised Gentiles to become his people in the kingdom of the Messiah, is what he purposed from the beginning of the world, or ages ago.

That this is the apostle's meaning, appears to me undeniable from the context, wherein he is shewing that God has made known this his purpose, manifested first in calling Cornelius, &c. The prophecies cited under the last section, compared with those quoted by the apostle, corroborates the proof of it. See Ephes. i. 4, 5. iii. 2, 5, 6.

§ 29. From what hath been observed under the four last sections, it is easy to explain the genuine meaning of many expressions in St. Paul's Epistles, in which he calls the gospel he preached to the uncircumcised Gentiles a mystery, &c. which from the beginning of the world (see Acts xv. 18, as the first quotation in proof of it) hath been hid from God ; a mystery hid from ages and generations ; the hidden mystery of God, &c. &c. The meaning of which is, it was hid or not known to the apostles themselves, nor to the Jews, they not understanding the

true meaning of the prophecies relating to the inviting the uncircumcised Gentiles into the kingdom of the Messiah. It was not a mystery, as not revealed in the sacred writings, it is plain and certain, because the apostles appeal to them for the truth of what they urged against the Judaizers, who objected to this step of the divine conduct, and to those who acted under his authority; as is to be seen, Acts x. xi. xv. already quoted.

The preaching of the gospel to the uncircumcised Gentiles, therefore, is by the Jews called God's granting them repentance unto life; and by St. Paul—the revelation of the mystery, kept secret since the world began, but is now made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith, *i. e.* to the gospel. Rom. xvi. 25, 26. See Ephes. i. 9, 10. iii. 5, 6. Col. ii. 25, 26, 27. Compare Acts xiii. 46, 47. xxvi. 22, 23.

§ 30. The calling Cornelius, &c. as has been related, and St. Peter's words, Acts xv. 7. with those of St. James, ver. 13-18. and the prophecies cited under section 27, help us to a most natural and just clue, whereby to understand St. Paul's genuine meaning in all those passages, where, speaking of the Gentile believers, he says—God hath predestinated—called—fore-ordained—fore-

fore-known—chosen them before the foundation of the world—chosen of God in Christ—elected according to his purpose—his eternal purpose in Christ Jesus. To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God—Such were Gentiles in the flesh--without Christ--aliens, &c. &c. To which agree the words of Peter, 1 Epistle ii. 10. Compare herewith Rom. ix. 25. xv. 8—12. All which expressions, mentioned above, and many others of a like import, plainly mean that God had visited the Gentiles, “to take out of them a people for his name,” agreeable to what He had revealed to his servants the prophets, and in the case of Cornelius, &c. began first to be fulfilled*.

§ 31. The observations under the preceding sections plainly shew the end St. Paul had in view in those expressions mentioned in the last section, namely, to prove both to Jews and Gentiles, that God purposed to call or invite them into the kingdom of the Messiah, and thereby to become his people, before the law of Moses was given, nay

* Predestinated—Rom. viii. 29, 30, 31. Ephes. i. 5, 6, 11. Called—Rom. i. 6, 7. viii. 28, 30. ix. 24. 1 Cor. i. 9. Ephes. iv. 1, 4. 1 Pet. ii. 9, 10. v. 10. 1 Thes. ii. 12. Fore-known—Rom. viii. 30. 1 Pet. i. 2. 2 Thes. ii. 13. Ephes. i. 4. Elect—1 Pet. i. 2. Rom. viii. 33. 1 Thes. i. 4. God's purpose—Rom. viii. 28. Ephes. iii. 11. Chosen—Ephes. i. 4. 2 Thes. ii. 13. 1 Pet. ii. 9.

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before circumcision was instituted, as the token of the old covenant; and therefore, consequently, his intention towards them, and his calling them, did not in the least depend upon circumcision, and the observance of the ritual law of Moses; seeing they were afterwards appointed to be observed, particularly by the descendants of Abraham only.

The above argument of the apostle, as has been observed, is urged unanswerably by St. James to this very purpose, in proof that God's purpose herein was prior to the law of Moses. A like reason is that St. Paul urges in his Epistle to the Galatians, iii. 15—18. in relation to the promise God made with Abraham, that in him and his seed all nations should be blessed. See sect. 10.

§ 32. If a just interpretation of Paul's expressions, sect. 30, is given, it evidently proves, that the doctrine of absolute election and reprobation, as it is understood at this day, is no part of the subject disputed by believers of that age, and consequently, in those expressions, St. Paul does not argue for or against such an opinion, or declare what his judgment was concerning it; however, he has by many been made the author, or at least the patronizer of it. St. Paul's design in those expressions was wholly to set forth God's calling the Gentiles, as hath been shewn, to the obedience of faith, in
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consequence of his prior designs of mercy, which had been hid from the apostles, and other Jews, not understanding the meaning of the prophecies, or kept secret since the world began ; as Rom. xvi. 25, 26.

From these considerations it appears how much those, and other similar expressions in the sacred writings, have undesignedly been perverted, when urged to prove, that from all eternity God, by his sovereign will, and without regard to the behaviour of his creatures, hath chosen or predestinated a certain number of men to eternal life, and left the residue to perish for ever, without hopes of salvation. How applicable here are St. Peter's words, speaking of St. Paul's writings, " In which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures."

§ 33. From what is stated under sect. 1. 2, 18, particularly Acts x. 28. xi. 2, 3. Gal. ii. 11—14. it is natural to conclude, that those Jewish believers who contended that the Gentiles ought to be circumcised, &c. and all others, were zealous observers of the ritual law of Moses. That they were, appears from Acts xxi. 20-24. " Thou seest (said the believers at Jerusalem to Paul) how many thousands of Jews there are which believe, and they are all zealous of the law : and they are informed of thee, that thou teachest all the Jews which are
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amongst the Gentiles to forsake Moses, saying, They ought not to circumcise their children, neither to walk after the customs (which he had not)." Do as we advise—" that all may know that those thing whereof they are informed against thee are nothing; but that thou thyself walkest orderly, and keepest the law."

§ 35. From Acts xxi. 20—24. and what is related, chap. xv. it is evidently to be inferred, that the Jewish Christians were not taught that the law of Moses was abrogated. Whether at that time it was revealed to any of the apostles, does not with certainty appear; though for several reasons, that might be given, I think it was to St. Paul. Also it appears, that notwithstanding the believing Jews were received into the kingdom of God, and owned as his people by faith in Christ, and in general acknowledged, that by the grace of the Lord Jesus Christ they should be saved; yet they were persuaded they were under equal obligation to observe the ritual law of Moses, as before their conversion to Christianity.

§ 36. From the two foregoing sections it is natural to infer, that their conscientious observance of the ritual law of Moses, and the Gentiles not observing it, would cause much uneasiness and contention between them, particularly when united together in the same religious society, especially from those Jews who were not convinced the
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Gentiles were not under an obligation to observe that law. Because those Jews, upon any breach of it by the Gentiles, would be ready to judge hardly of them, and upbraid them, as despisers and breakers of the law of God, and therefore not worthy to be owned as his people. And on the other hand, the Gentiles might urge they were fully authorized in not observing that law, by the joint voice of the apostles, who had declared in their favour. See Rom. xiv. 1—23. xv. 1—7. Gal. ii. 10—14. Col. ii. 20, 21, 22.

§ 37. Though it doth not certainly appear the Jewish apostles had it revealed to them, that the ritual law of Moses was abrogated, yet it is evident it was to St. Paul, and that it was succeeded by the new covenant in Jesus Christ, and therefore it did not contain the conditions upon which even the Jews now were the people of God: A strong reason this, joined with its inability to justify them before God, urged by Paul, (with other cogent arguments) against circumcising the Gentiles, as a needless antiquated rite; the Jewish veil, separating the Holy of Holies from the rest of the temple, being now rent asunder.

“ Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For a woman which hath an husband, is bound by the law to her husband

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so long as he liveth : but if her husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, [the Jews] ye also are become dead to the law [*i. e.* the law is become dead to you] by the body of Christ ; [Ephes. ii. 14, 15, 16. Col. ii. 14, 15.] that ye should be married to another, even to him that is raised from the dead, that we should bring forth fruit unto God : We are delivered from the law, that being dead wherein we were held *.

§ 38. The old covenant made at mount Sinai, was a compact between God and the people of Israel ; 'till that was abrogated, God fulfilled his promise to them in being their God ; but when the time expired it was to continue, or the fulness of time was come for making the second or new covenant, the former, or old one, was abrogated, and God was no longer their God, according to the purport and design of that covenant, nor they his people by virtue thereof ; see Jer. xxxi. 31—34. Heb. viii. 6—13. a new covenant being made be-

* Rom. vii. 1—4, 6. 2 Cor. iii. 11, 12, 13. Ephes. ii. 14, 15. Col. ii. 14. Heb. vii. 11, 12, 18. viii. 7—13. ix. 10. x. 9.

tween God and all mankind, or all nations of the earth, through the mediation of Christ; the stipulations of which differed from those of the old one, those Jews only are his people who complied with them. Hereby the Jews were brought upon a level with the Gentiles, and not preferred to them, only in the first offer of it.

From hence we see the reason why the Jews under the law are not now the people of God, no more than the Gentiles were his people under the old covenant. For them to be owned as such, and included in that covenant, God required them to obey the law: Likewise, for the Jews to become his people, they are required to believe in Christ, and obey the gospel.

From hence ariseth several interesting considerations—That God is faithful to his promise, although He no longer owns the unbelieving Jews as his people: Rom. iii. 1—4. We also learn the true foundation of several capital errors the Jews fell into relating to the new covenant, viz. their believing they alone were to continue the people of God upon the conditions prescribed in the old covenant, when the Messiah came; also the true cause of the unbelieving Jews seeking to be justified by the law without believing in Christ and obeying the gospel; and why the believing Jews likewise sought to be justified by that law, and not by faith, &c. alone; likewise why the for-

mer complained of the divine conduct in casting them off, supposing he had failed in fulfilling his ancient promise to them.

Farther we learn, that the new covenant is not a continuation of the Mosaic or old covenant, but a new compact, or agreement. This appears, because it was made with all men, Gentiles as well as Jews ; also, because the Jews, who alone were included in the old covenant, upon the conditions prescribed in it, had no right to be included in the new one, upon observing them. Farther, as the old covenant is annulled, they are now no longer the people of God, any more than the Gentiles who do not believe ; which they would have been, had the new covenant been a continuation of the old one.

§ 39. As God now is no longer the God of the mere natural seed of Abraham by Isaac, nor they his people by virtue of the old covenant, therefore he was at liberty to choose what parties he saw fit to become his people, and to enjoy the privileges thereof under the new one ; and also on what new requirements he saw meet, without any mutability chargeable on his conduct : Like as he chose Abraham out of Terah's family, and Isaac instead of Ishmael, and Jacob in preference to Esau.

To this very purpose the apostle argues with the Jews : “ Not as though the word of God had taken none effect : (see Rom. ii. 28, 29. iii. 1—5.) For they are not all Israel,

Israel, which are of Israel: neither because they are the seed of Abraham, are they all children."

This is more particularly insisted upon, chap. ix.

The purport of the apostle's argument in this chapter, appears to me to be this: That as neither Ishmael, Abraham's son, nor Esau, Isaac's son, though the eldest, were the children mentioned, or included in the promise and covenant God made with Abraham, Gen. xvii. so they and their issue were not the people whom He chose to be his. The only children of Abraham, and their issue, that are mentioned, and intended in that promise or covenant, are Isaac and Jacob. In like manner it is at this time, under the fulfilment of the covenant God made with Abraham, prior to the other, as chap. xii. 3. the mere natural seed, or descendants of Abraham, the Jews, though the eldest children, are not the issue that are intended in that covenant, any more than Ishmael and Esau were in the other, and therefore not owned of God, as his people, any more than Ishmael and Esau, and their descendants, were in time past.

Besides, in the choice God made of Isaac and Jacob, and in them their issue, it may be justly added, that when he made the covenant with Abraham, Gen. xv. and renewed it, chap. xvii. concerning Isaac, in preference to Ishmael, and also of Jacob,
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in exclusion of Esau, those children had not done any thing to forfeit a right to God's favour, or the others performed any thing to obtain it. The children had done neither good nor evil; that the purpose of God, according to election, might stand, not of works, but of him that calleth. But this is not the case of the unbelieving Jews; their obedience to him doth not entitle them to his favour; and their many and aggravated offences have incurred his just displeasure, according to what he himself hath declared in his law; and thereby they are become vessels of wrath, and in perfect righteousness cast off from being his people, God laying their mountains and heritage waste, as that of Esau. Mal. i. 2, 3.

On this representation of the distinction and difference God made between the children of those patriarchs, the apostle asks the unbelieving Jews, whether God was just or not in acting after that manner? If they answered he was not, they then ought not to be continued as his people. If he was, as having an indisputable right to bestow his favours on what part of his creatures he sees meet, then they could not justly, nor consistently, object to his passing by the mere natural descendants of those persons, as now no longer his people, and choosing those only whom he intended in that prior covenant he made with Abraham, now fulfilled. These were the spiritual seed of Abraham, Gentiles as well as Jews.

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The apostle answers to the objection of a Jew concerning the divine conduct, respecting the difference he made between the issue of Abraham, and Isaac's descendants, in the words of God to Moses, spoken on another occasion; "I will have mercy, or shew favour, on whom I will have mercy, or shew favour; and I will have compassion on whom I will have compassion." As God's purpose of distinguishing men in their outward or present circumstances arises wholly from his own good-will and pleasure, none can alter it: For instance, Isaac, who willed Esau, his eldest son, might be heir to the blessing, was over-ruled, and gave it to Jacob; and likewise Esau, though he ran for venison, killed it, and made haste to dress it for his father, that he might receive the blessing, he could not obtain it, God having designed it for Jacob.

The apostle having observed that God's mercy or blessing, in taking those sons and their issue to be his people, on whom he had bestowed many favours, which he had not on the other children and their issue, was indeed a proof of his favour to them; but they ought to remember, that their great and continued abuse of them would bring down his judgments upon them. His intention herein appears, by introducing the case of Pharaoh; whose unbelief and impenitency was similar to their own; who, after God had wrought many miracles and
signs

signs before him, by his servant Moses, disbelieved and disobeyed him ; for which, after having waited from time to time, and he still continuing in his infidelity, his judgments overtook him and his people in a very exemplary manner ; the knowledge of which reached the neighbouring nations.

So, in like manner, shall it be with you Jews, who do not believe, who now are no longer the people of God ; before whom miracles and signs have been worked by one greater than Moses, to engage you to believe in him, and obey the command of God ; to which you, like Pharaoh, have turned a deaf ear. If, therefore, you continue in your unbelief and disobedience, God will, in a like exemplary manner, punish you. See Luke xix. 41—44.

In ver. 18. the apostle saith, in reference to God's choosing Isaac and Jacob, and their issue, and his punishing Pharaoh, “ therefore he hath mercy on whom he will have mercy, and whom he will he hardeneth.”

Thou wilt say then unto me, “ Why doth he yet find fault ? or accuse us of unbelief and impenitency ? For who hath resisted his will ? ” A very natural and just reply, upon supposition that God, by an uncontrollable power, really, and in a literal sense, hardened the heart either of Pharaoh or the Jews ; and the reply not pertinent or just, “ Nay, but, O man, who art thou that repliest against God ? ” because
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such a reply would then have been very just. But it appearing, from the story of Pharaoh, as recorded in Exodus, that the only manner in which God hardened his heart, was by repeatedly removing his plagues, one after another, upon his promise to release the people; by which he thought, no doubt, at last to get the better of them, and keep the Israelites in the land, which he was very intent upon; therefore the scripture saith most justly, Pharaoh hardened his heart.

So, in like manner, God has waited on the Jews, as ver. 22. x. 19, 20. performing miracles and signs amongst them by his Son and servants, to engage them to believe and obey his command; but instead of its producing the intended effect, as the apostle saith on this very occasion, "Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, 'Go unto this people, and say, Hearing, ye shall hear, and shall not understand, and seeing, ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.'"

In this view of hardening Pharaoh's heart, and also that of the Jews, God justly found fault with both; and consequently

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the reply, "Nay, but, O man, who art thou that repliest against God?" was just; no solid objection being to be urged against the divine conduct either towards Pharaoh or the Jews, in the steps he took to engage them to obey his will, and the punishment that did and will ensue.

The reply, in the above view, was equally pertinent, either as it respected his choice of the children, his dealings with Pharaoh, or the Jews, "Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the same lump, to make one vessel to honour, and another to dishonour?"

The apostle, upon this, introduces the general cause why God waited upon the Jews, like as he did upon Pharaoh. "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath (the Jews) fitted to destruction: And that (during this long-suffering) he might make known the riches of his glory on the vessels of mercy (the Gentiles), whom he had afore (Acts xv. 17, 18.) prepared unto glory? Even us, whom he hath called, not of the Jews only, but also of the Gentiles." (Rom. iii. 29.) In support of which call of the Gentiles he cites two of the prophecies of scripture now fulfilled.

This work of calling the Gentiles, and also of punishing the Jews for their infidelity,

lity, he will finish in a short time in righteousness, *i. e.* in strict justice, and according to his promise—for a short work will the Lord make herein on the earth. Not that he hath, or will, cast off and punish all the Jews indiscriminately: No, there is a remnant or seed, the spiritual children of Abraham, who still are his people, who shall escape; otherwise it would have been universal, as the destruction of Sodom and Gomorrha. What shall we say then? or what conclusion shall we draw from these considerations? Is it that the Gentiles, who followed, or sought not after righteousness, *i. e.* God's method of justifying sinners by Christ, have attained thereto by being called of God, and that the unbelieving Jews which followed after the law of righteousness, *i. e.* who were tutored under the law, to bring them to Christ, have not (even yet) attained to the law of righteousness, *i. e.* justification by faith. This most truly is to be inferred. The general cause of which is, they sought it not by faith in Christ, but as it were by the works of the law, viz. circumcision, &c. For they stumbled at that stumbling-stone, viz. justification with God by faith in Christ, and obedience to the gospel alone; as it is written, "Behold I lay in Sion a stumbling-stone, and a rock of offence: and whosoever believeth on him shall not be ashamed."

That God's having cast off the unbelieving Jews was not irreverfible, (refpecting the bleffings of this life, or of futurity,) we learn from what the apoftle immediately adds, chap. x. 1. " Brethren, my heart's defire and prayer to God for Ifrael (*i. e.* the unbelieving Jews) is, that they might be faved ;" *i. e.* upon faith in Chrift, and obedience to the gofpel alone, as ver. 8—13. which wifh and prayer would have been highly impertinent, nay prophane, had the apoftle been of the opinion juft alluded to.

In the above view of the apoftle's argument, it appears entirely coincident, both with the original and particular ground of difpute between the Jews and Gentiles, arifing from the choice God made of the latter to be his people, as Acts x. xi. 1—18. xv. as an act of his own mere good-will and pleafure ; " I will have mercy on whom I will have mercy ;" and the confequences of that choice, which is, that the Jews, by circumcifion, &c. were no longer the people of God, and therefore they were cut off. This the apoftle expreffes, Rom. ii. 28, 29. iii. 1. That the only people of God now were the believing Jews and Gentiles. chap. iv. 9—14. alfo, that this choice was in fulfilment of ancient prophecies, Acts xv. 13—18. likewise, that the unbelief and impenitence of the Jews was the caufe of their being caft off, with the general ground of their unbelief and impenitence, namely, their depending upon circum-

circumcision, &c. for justification, chap. ix. 31, 32. Acts xv. 1, 5, 24. and their stumbling at the doctrine of justification by faith in Christ alone.

But if, instead of viewing the argument of the apostle in this light, we assert he is shewing that God from all eternity, by his mere sovereign will, and without any regard to the behaviour of his creatures (Jews and Gentiles) hath chosen a certain number of them to eternal life, and left the residue to perish for ever, without hopes of salvation; where in the New Testament shall we find this opinion held by Jews or Gentiles, and contested between them? It does not appear to be found in the Acts of the Apostles, wherein a general account is given of the sentiments both of Jews and Gentiles in the apostolic age, nor in the Evangelists: Whereas the apostle's argument, as above stated, is reducable to the plain and original disputes between them, already stated from the Acts of the Apostles, and the consequences of that choice God made of the Gentiles to be his people by faith in Christ, and obedience to the gospel alone.

§ 40. From the New Testament, and particularly from Rom. ii. 17-29. iii. 9-19. ix. xi. we learn, not only that God cast off the Jews from being his people, but on what account they became thus obnoxious to his displeasure, and also to his judgments; namely, because they brake his law given
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by Moses, and would not believe the testimony of his Son. "Ye will not come to me, (saith Christ) that ye might have life." Their unbelief and disobedience was aggravated, in their opposing all the methods he took to engage them to believe and obey the gospel, whereby to continue his people *. But, as our Lord represents their conduct, they said, "This is the heir; come, let us kill him, and seize upon the inheritance." Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: "Wo unto thee Chorazin; wo unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." And when Jesus was near the city of Jerusalem, he wept over it, saying, "If thou hadst known, even thou, the things which belong unto thy peace! but now they are hid from thine eyes. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate!" Matt. xxi. 33—45.

* For a proof of which see Book I.

§. 41. The preceding observations afford a most easy and natural, as well as satisfactory solution of that difficult passage of St. Paul's Rom. xi. 16—25. concerning the first fruit—the lump and the branches being holy—some of the branches broken off—a wild olive grafted into the good olive-tree, and partaking of the root and fatness of the olive, &c. The meaning of which is this : That the Jews had been the people of God, but that a great part of them, for their unbelief and impenitence, were broken off, and now no longer his people ; that the Gentiles, who were the wild olive-branches, and who had not been his people, were now grafted in among the remaining branches, the believing Jews, his people. Those Jews and Gentiles alone partook of the nourishment of the root in the blessings of the new covenant. A caution is given the Gentiles, not to be high-minded on that account, but fear, taking warning at God's dealing with the unbelieving Jews, the broken off branches ; lest He deal with them in a like manner ; who should not be wholly cast off, but united to the good olive again, if they believe in Christ, and obey the gospel. That God would not finally, and for ever, cast off the unbelieving Jews ; but they should have another offer of the gospel, when the fullness of the Gentiles was come in ; and so all Israel shall be saved, *i. e.* have the offer of it.

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On concluding the whole argumentation in this Epistle, upon God's dealings with both Jews and Gentiles, in casting off the latter, and chusing the former, with the believing Jews, to be now his only people, the apostle was so transported, astonished, grieved, and joyful, at the various and extraordinary dispensations of the divine providence and grace towards both, and their conduct under it, that in most rapturous and animated expressions he breaks forth thus, summing up the whole saying: "O the depth of the riches, both of the wisdom and knowledge of God (in contriving the work of redemption, and seeing through succeeding ages what would take place)! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed to him again? For of him, and through him, and to him, are all things; to whom be glory for ever. *Amen.*

§ 42. From what hath been observed concerning the abolishing the old covenant, and establishing the new one, it is highly probable, at least, that when God shall call the cast off Jews to be again his people, he will receive them upon the conditions of the latter covenant, and not upon those of the former.

END OF THE THIRD BOOK.

A P P E N D I X.

NOT having a suitable opportunity in the foregoing Book, to state at large the arguments contained in the Epistle to the Hebrews, and which are not enumerated in any of St. Paul's writings, to prove, that by the ritual law of Moses the Jews could not be justified before God, I thought it would be more agreeable to state them here, in the connected view I have placed them, in which they do not appear in the Epistle itself; previous to which it may not be useless to offer the following observations:

When one observes what the Jews say to Christ, John vi. 30, &c. ix. 28, 29. contrasting Moses with him, and giving him the preference as a teacher sent from God, and that he was guilty of blasphemy, in assuming so far an equality with God, as to claim a sonship with him, we see the propriety of the foundation laid by the apostle in this Epistle, upon which all his arguments are founded in favour of him and his religion, viz. asserting and proving, that Jesus is superior even to angels; much more to Moses, Aaron, or any of the prophets under the former dispensation.

His design (both to the unbelieving and believing Jews) in proving the superiority, was not only to point out the peculiar dignity and importance of the several parts of character he sustains, and which are enumerated in the Epistle, as the alone Saviour of the world, but also it evinced, that the dispensation he revealed was more excellent than that of Moses, (see the apostle comparing them, and pointing out the inferiority of the latter, 2 Cor. iii. 7—11.) and consequently they ought to adhere inflexibly to Jesus Christ, and the gospel, for acceptance with God, as the final completion of the law and the prophets.

It is plain from the New Testament, that, though the Jewish converts believed in Jesus Christ, and obeyed the gospel, yet, as we have seen, they were zealous of the ritual law of Moses, and also too much inclined to depend thereon, whereby to be justified with God. To

convince them, if possible, of so capital and destructive an error as this, and to induce them to depend wholly upon the gospel method of salvation for justification with God, is the ultimate design of the argumentative part of the Epistle. In prosecuting which, he has contrasted the essential parts of the ritual dispensation of Moses; particularly in that of the priesthood, and the sacrifices for sin, with the high priesthood of Christ, and as a sin-offering; thereby shewing the superiority of the latter to the former, to atone fully for the sins of Jews as well as Gentiles.

One principal danger the believing Jews were in of departing from this faith in Christ, and their dependence on him for justification with God, was the persecuting spirit of their unbelieving brethren, who were violent opposers of Christ and his religion; and also those who had apostatized from the faith, and become strenuous advocates for Judaism. The way therefore for the believing Jews to escape persecution, was to profess, that without circumcision and keeping the ritual law of Moses they could not be saved. As St. Paul saith, "If I preach circumcision, why do I suffer persecution? then is the offence of the cross ceased. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves, who are circumcised, keep the law; but desire to have you circumcised, that they may glory in your flesh."

Under these and other trials and temptations of their fidelity to Jesus, and attachment to the gospel, they needed support, and to be able to give an answer to every one that asked them a reason of the hope that was in them with meekness and fear; thereby to make head against their open enemies, and likewise against all false and destructive opinions and practices, subversive of the cross of Christ.

It is observable, that most of the arguments advanced and urged in this Epistle, to the purposes as mentioned above, are particularly adapted to a Jewish mind living under the law; but they do not appear to be proposed against the opinion of the Judaizers in favour of the Gentiles, in the dispute either at Antioch or Jerusalem, Acts xv. or by St. Paul in any other of his Epistles, though

though equally calculated, with his arguments there advanced, to shew, that circumcision, &c. was not the method God appointed, by which they were to be justified in his sight, but by Jesus Christ, and him crucified only.

ARGUMENT I.

ONE argument is to prove, that Jesus Christ is not only superior to Moses and all the prophets, under the old covenant, but likewise that he is greater, and more glorious, than even angels, who gave the law at mount Sinai, and therefore ought to be believed in and obeyed, even by the Jews themselves.

“ God, who at sundry times, and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as he hath by inheritance [as Son] obtained a more excellent name than they. For unto which of the angels said he at any time, ‘Thou art my Son, this day have I begotten thee?’ And again, ‘I will be to him a Father, and he shall be to me a Son?’

“ And again, when he bringeth in the first-begotten into the world, he saith, ‘And let all the angels of God worship him.’ And of the angels he saith, ‘Who maketh his angels spirits, and his ministers a flame of fire.’ But unto the Son he saith, ‘Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.’ ‘And thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed:

but thou art the same, and thy years shall not fail.' But to which of the angels said he at any time, ' Sit on my right hand, until I make thine enemies thy foot-stool ?' Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation * ?"

" For unto the angels hath he not put in subjection the world to come, whereof we speak †."

" Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses; inasmuch as he who hath builded the house, hath more honour than the house. For every house is builded by some man, but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ, as a Son over his own house: whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end ‡."

ARG. 2. Christ's incarnation and humiliation no just objection to the account given of his pre-existence, and the glories of him; because in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

" One, in a certain place testified, saying, ' What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that he by the grace of God should taste of death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through

* Heb. i. 1—14.

† ii. 5.

‡ iii. 1—6.

sufferings.

sufferings. For both he that sanctifieth, and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren, &c.—Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same : that, through death, he might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their life-time subject to bondage. For, verily, he took not on him the nature of angels ; [he taketh not hold of angels, but of the seed of Abraham he taketh hold ;] but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people : for in that he himself hath suffered, being tempted, he is able to succour them that are tempted *.

ARG. 3. Christ an high priest, and greater than Aaron the high priest under the law. This he proves under several particulars. Christ therefore is able to atone for those sins Aaron could not, and consequently they ought to depend upon him alone for pardon.

1st, Aaron was called of God to be an high priest as a servant ; but Christ as the Son of God, is by Him called an high priest.

“ No man taketh this honour [the high priesthood] unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself, to be made an high priest ; but he that said unto him, ‘ Thou art my Son, this day have I begotten thee.’ As he saith also in another place, ‘ Thou art a priest for ever after the order of Melchisedec.’ Called of God an high priest †.”

“ We have a great high priest, Jesus, the Son of God ‡.”

“ The word of the oath, which was since the law, maketh the Son, who is consecrated high priest §.”

“ We have an high priest over the house of God ||.”

2dly, Aaron was made high priest without an oath, but Jesus with an oath.

* Heb. ii. 6—18. † v. 1, 5, 6, 10. ‡ iv. 14. § vii. 28. || x. 21.

“ Those [high] priests were made without an oath : but this man [Jesus] with an oath, by him that said unto him, ‘ The Lord sware, and will not repent, Thou art a priest for ever.’ By so much more was Jesus made a surety for a better testament *.”

“ The law maketh men high priests—but the word of the oath, which was since [the giving] the law, maketh the Son [high priest], who is consecrated for evermore †.”

3dly, Under the law the high priesthood descended from father to son, but Christ hath an unchangeable priesthood.

“ They truly were many priests, because they were not suffered to continue by reason of death : but this man [Christ] hath an unchangeable priesthood ‡.”

“ God saith, ‘ Thou art a priest for ever §.”

“ Who is made [an high priest] not after the law of a carnal commandment ||, but after the power of an endless life **.”

4thly, Aaron, though an high priest, was a sinner ; and therefore he himself had a fellow-feeling for his brethren, who also were sinners, in offering sacrifices for them ; but Christ, who also has a feeling sense of the sins of men, when he offered himself for their sins, as a high priest, officiated for them, yet lived a sinless life, and therefore is a more excellent high priest than Aaron.

“ For every high priest taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity : and by reason hereof he ought, as for the people, so also for himself, to offer for sins ††.”

“ The law maketh men high priests, which have infirmity ‡‡ ;” *i. e.* who are liable to, and do sin.

“ Verily, he [Christ] took not on him the nature of angels ; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faith-

* Heb. vii. 21, 22. † ver. 28. ‡ ver. 23, 24. § v. 6.

|| That is, the law appointed those priests, who, by reason of death, succeeded each other ; but, by the gospel law, Christ continues ever a priest, having an indissoluble life.

** Heb. vii. 16. †† v. 1—3. ‡‡ vii. 28.

ful high priest in things pertaining to God, to make reconciliation for the sins of the people : for in that he himself hath suffered, being tempted, he is able to succour them that are tempted*." Chap. iii. 15, 16.

" We have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin †."

" The word of the oath, which was since the law, maketh the Son, who is consecrated [*i. e.* perfect, having no sins to offer for ‡] for evermore §."

" Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared ; though he were a Son, yet learned he obedience, by the things which he suffered : and being made perfect, he became the author of eternal salvation unto all them that obey him ||."

" Seeing then that we have a great high priest, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need**."

5thly, Aaron himself being a sinner, offered sacrifices for his own sins, as well as for the people ; but Christ being without sin, offered himself a sacrifice for the sins of the people only, and therefore is a greater and more perfect high priest than Aaron.

The high priest offered " up sacrifice, first for his own sins, and then for the people's ††."

" He himself is compassed with infirmity : and by reason hereof he ought, as for the people, so also for himself, to offer for sins ‡‡."

* Heb. ii. 16, 17, 18. † iv. 15.

‡ Neither consecrated, nor perfected, as in the margin, seems to express clearly the apostle's true meaning ; which is, He is perfect ; that is, He never was guilty of those sinful infirmities. He saith, the high priests were under the law, and for which they atoned by offering that which it enjoined ; whereas, in saying, he is perfected, a comparison seems implied between his past and present character ; as though the former partook of those infirmities, but not since his acting as high priest, which, I presume, is far from the intention of the apostle to assert.

The original word indeed, is used in a comparative sense in many texts in this epistle ; (particularly chap. v. 9.) but it cannot be admitted here, without injuring the author's reasoning, as well as his intention.

§ Heb. vii. 28. || v. 7, 8, 9. ** iv. 14, 16. †† vii. 27. ‡‡ v. 2, 3.

" Into

“ Into the second [tabernacle] went the high priest alone once a year, not without blood, which he offered for himself, and for the errors of the people*.”

“ Such an high priest [as Jesus] became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once [offer for the sins of the people], when he offered up himself †.”

“ Christ was once offered, to bear the sins of many ‡.”

ARG. 4. The sin-offerings under the law were only divers kinds of animals, &c. to atone for sin; but Christ offered none of these, but himself only; and therefore the sacrifice to atone for sin which he offered, is available to the complete forgiveness of the sinner, and consequently a more perfect sacrifice for sin than they were, and therefore ought to be depended upon for acceptance and justification with God, and not on those offered under the law.

“ Into the second [tabernacle] went the high priest **alone** every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: [vii. 27.] which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them ’till the time of reformation §.”

“ The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers, once purged, should have had no more conscience of sins. But in those sacrifices there is a re-

* Heb. ix. 7. † vii. 26, 27. ‡ ix. 28. § ver. 7—10.

membrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins.

“ Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins *.”

“ The blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh †.”

“ In burnt-offerings, and sacrifices for sin, thou hast had no pleasure. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, which are offered by the law ‡,” &c.

“ Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man [Jesus] have somewhat also to offer §.”

“ He offered up himself—once, a sacrifice for the sins of the people ||.”

“ Now once in the end of the world [at the abolishing the law of Moses, or the time of reformation] hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many **.”

“ By his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls, and of goats, &c. sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, purge your consciences from dead works, to serve the living God? And for this cause he is the mediator of the new testament, [*i. e.* covenant] that by means of death, for the redemption of the transgressions that were under the first testament, [*i. e.* covenant] they which are called might receive the promise of the eternal inheritance ††.”

“ BY THE WHICH WILL [*i. e.* the will of God] WE ARE SANCTIFIED, THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST, ONCE FOR ALL. This man, after he had offered one sacrifice for sins, for ever sat down at the right hand of God. For by one offering he hath perfected for ever them that are sanctified.

* Heb. x. 1—4, 11. † ix. 13. ‡ ver. 6, 8. § vii. 3.
|| vii. 27. ** ix. 26, 27, 28. †† ver. 11—15.

Whereof the Holy Ghost is a witness to us : for after that he had said before, ‘ This is my covenant that I will make with them after those days, saith the Lord ; I will put my laws into their hearts, and in their minds will I write them : and their sins and iniquities will I remember no more.’ Now, where remission of these is, there is no more offering for sin*.”

“ When he had by himself purged our sins, sat down †, &c.

“ The [disobedient and unbelieving Christian] hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing ‡.”

ARG. 5. That Christ as high priest, and his priestly office, are greater and more glorious, and also more available for the forgiveness of the sinner, than Aaron and his high priesthood, he shews under the following particulars :

1st, The high priest under the law, entered once every year into the holy place with the blood of beasts ; whereas Christ entered once only into heaven with his own blood.

“ Into the second tabernacle went the high priest alone once every year, not without blood. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

“ By the blood of goats and calves, he [the high priest] entered in once into the holy place. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, &c.

“ The high priest entered into the holy place, every year, with the blood of others §.”

“ The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin ||, &c.

“ Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.” See chap. iv. 14. viii. 2. vi. 19, 20.

* Heb. x. 10—18. † i. 3. ‡ x. 29. § ix. 7, 12, 13, 25.
|| xiii. 11.

2dly, Aaron appearing in the holy place before God, did not see him, a cloud concealing him; but Christ, in the holiest of all, appears in the presence of God for sinners.

“ The Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat*.”

“ Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us†.” See iv. 14.

3dly, The holy place Aaron entered into was a material building, erected by men; but the holiest into which Christ entered, was made of God without hands, namely heaven.

“ Aaron entered into the holy place made with hands, which are the figures of the true‡.”

“ That sanctuary was pitched by man§.”

“ Christ is not entered into the holy place made with hands, but into heaven itself.

“ Christ an high priest—by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: He entered once into the holy place||.”

“ A minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man**.”

4thly, Aaron, as high priest, was a minister of an earthly sanctuary; but Christ is a minister of an heavenly sanctuary.

“ Take Aaron thy brother, (saith the Lord to Moses) that he may minister unto me in the priests office.—I will sanctify Aaron to minister to me in the priests office.—Thou shalt anoint Aaron, and consecrate him, that he may minister to me in the priests office††.”

“ Christ is a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man‡‡.”

5thly, Christ, as high priest, sits on the right hand of God in the heavenly sanctuary, which Aaron did not.

“ This man (Jesus) after he had offered one sacrifice for sins, for ever sat down on the right hand of God §§.”

* Levit. xvi. 2. † Heb. ix. 24. ‡ ix. 24. § viii. 2.
|| ix. 24, 11, 12. ** viii. 2. †† Exod. xxviii. 1. xxix. 44.
xxx. 30. ‡‡ Heb. viii. 2. §§ Heb. x. 12.

“ We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens *.”

Chap. i. 3.

6thly, The substance of the foregoing sections.

“ Now of the things which we have spoken, this is the sum : We have such an high priest, who is set on the right hand of the Majesty in the heavens ; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices : wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law : who serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle. ‘ For see (saith he) that thou make all things according to the pattern shewed thee in the mount.’ But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been found for the second †,” &c. &c.

ARG. 6. Aaron’s office, the holy place, and the sacrifices of the law of Moses, were shadows and figures, &c. only of better things to come ; whereas Christ in his priestly office, as a sacrifice, &c. are the substance, or body.

The priests “ serve unto the example and shadow of heavenly things, as Moses was admonished of God, when he was about to make the tabernacle. ‘ For see (saith he) that thou make all things according to the pattern shewn thee in the mount ‡.”

“ The high priest went alone once every year into the holy place. The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing : which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them ’till the time of reformation.

“ It was therefore necessary that the patterns of things in the heavens should be purified with these.

* viii. 1. † ver. 1—13. ‡ ver. 5.

“ The

“ The holy places made with hands are the figures of the true *.” Col. ii. 16, 17.

“ Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us †.” The heavenly things are purified with better [sacrifices] than these [under the law].

“ He is able (as high priest) to save them to the uttermost, that come to God by him, seeing he ever liveth to make intercession for them ‡.”

ARG. 7. Relatively to Christ's coming to offer himself a sacrifice, it is said, God had no pleasure in the offerings under the law; but that he had prepared a body for his Son, that he might offer a perfect sacrifice for sin.

“ When he (Christ) cometh into the world, he saith, ‘ Sacrifice and offering thou wouldest not. In burnt-offerings and sacrifices for sin thou hast had no pleasure.’ Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not, neither hadst pleasure therein, (which are offered by the law :) Then said I, ‘ Lo, I come (in the volume of the book it is written of me) to do thy will, O God.’ Then said he, ‘ Lo, I come to do thy will, O God.’ He taketh away the first [sacrifices appointed under the law], that he may establish the second, (namely, that of himself.) By the which will we are sanctified, through the offering of the body of Jesus Christ once for all §.”

ARG. 8. The old covenant was dedicated with the blood of animals only; but the new is dedicated with the blood of the Son of God, and therefore a plain proof of the great superiority of the new covenant to that of the old one; and consequently a strong argument why the Hebrew Christians should adhere to that only for justification with God, and look for final acceptance with him through Jesus Christ alone.

The first testament was dedicated, not without blood. For when Moses had spoken every precept to the people, according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying,

* Heb. ix. 7—10, 23, 24. † ver. 11, 12. ‡ vii. 25. § x. 5—10.
“ This

“ This is the blood of the testament [covenant] which God hath enjoined unto you.’ Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry : And almost all things are by the law purged with blood ; and without shedding of blood is no remission.

“ Where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead : otherwise it is of no strength at all, whilst the testator liveth *.”

He that falleth away by apostatizing “ hath counted the blood of the covenant †,” &c.

“ This (saith Christ) is my blood of the new testament, which is shed for many ‡.”

ARG. 9. The Mosaic covenant is made old, or annulled, and the new covenant in Christ succeeds to it ; of which He is the mediator ; and therefore the believing Jews had the utmost reason to depend upon that alone for justification with God, and not upon the antiquated law of Moses.

“ Finding fault with his people of old, he saith, ‘ Behold, the days come (saith the Lord) when I will make a new covenant with the house of Israel, and with the house of Judah : Not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.’

“ In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away §.” ix. 26.

“ For there is verily a disannulling of the [preceding] commandment, for the weakness and unprofitableness thereof ||.”

The ritual services under the law were “ imposed on them [the Jews] until the time of reformation **”

“ If that first covenant had been faultless, then should no place have been found for the second ††.”

“ Behold, the days come, (saith the Lord) when I will make a new covenant with the house of Israel.

“ For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their

* Heb. ix. 16, 17. † x. 29. ‡ Matt. xxvi. 28. § Heb. viii. 8, 9, 13. || vii. 18. ** ix. 10. †† viii. 7.

hearts ; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbour, and every man his brother ; saying, ‘ Know the Lord :’ for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more *.”

Jesus Christ “ is the mediator of the new testament. He is the mediator of a better covenant, which was established upon better promises †.”

“ Ye [Jewish Christians] are come to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel ‡.” See Rom. vii. 1—4. 2 Cor. iii. 11, 13.

ARG. 10. A change being made of the priesthood from Aaron to Christ, and also of the sacrifice for sin, causes a change of the law ; consequently, both the sacrifice and the priesthood, under the law, were not available to obtain complete remission for the sinner ; and therefore on Christ alone, and that one offering he made of himself, ought they only to depend for justification.

“ If perfection [*i. e.* if the original intention of the Aaronic priesthood was to answer the same end in justifying the sinner before God as is that of Christ’s] were by the Levitical priesthood, (for under it the people received the law) what further need was there that another priest should arise after the order of Melchisedec, and not be called after the order of Aaron ? for the priesthood being changed, there is made of necessity a change also of the law. For He (Christ) of whom these things are spoken, pertaineth to another tribe, (namely, Judah) of which no man gave attendance at the altar (it confining it to the tribe of Levi alone) : For it is evident that our Lord sprang out of Juda ; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident : for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof §.”

“ Then, said he, (Christ) Lo, I come to do thy will, O God ; (*i. e.* to offer for sin the body thou hast prepared me.) He taketh away the first (offerings for sin

* Heb. viii. 8, 10, 11, 12.
§ vii. 11—18.

† ix. 15. viii. 6.

‡ xii. 24.

under the law), that he may establish the second (offering in the stead thereof) *."

ARG. II. A change being made in the covenant, it follows, there is also a change in the dispensation.

" Had the first covenant been faultless, then should no place have been sought for the second. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away †." Chap. ix. 20.

At mount Sinai " whose voice then shook the earth: but now he hath promised, saying, ' Yet once more I shake not the earth only, but also heaven.' And this word, ' yet once more,' signifying the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear ‡."

ARG. 12. The ceremonial law of Moses was to continue 'till Christ came, and then to cease, and to be succeeded by the law of Christ, or the gospel dispensation.

" The law stood in meats, and drinks, and divers washings, and carnal ordinances, imposed on them 'till the time of reformation. The tabernacle was a figure for the time then present §. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats, &c. but by his own blood he entered in once into the holy place, having obtained eternal redemption for us ||."

" The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God **."—Compare herewith Ephes. ii. 14, 15, 16. Col. ii, 13—17. Rom. vii. 1—4. See also 2 Cor. iii. 7, 11, 13, 14.

The whole of the foregoing arguments is comprehended in a few words by the Apostle to his audience at Antioch, Acts xiii. 38, 39. " Be it known unto you, men and brethren, that through this man (Jesus) is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, (*i. e.* all your sins) FROM WHICH YE COULD NOT BE JUSTIFIED BY THE LAW OF MOSES.

* Heb. x. 9. † viii. 7, 13. ‡ xii. 26, 27, 28. § ix. 10, 9.
|| ver. 11, 12. ** vii. 19.

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E R R A T A.

P R E F A C E.

Page 5, line 3, for *miracles*, read *signs*.
6, for *expressions*, read *expression*.

P R E F A R A T O R Y D I S C O U R S E.

Page 45, line 7, read *them*.

Page 98, line 21, after *what*, add *was*.

Page 163, line 2, read *husbandman*.

Page 240, line 6, read *word*.

Page 266, line 3, read *them*.

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